



R. S.

# **SAR BACHAN**

( PROSE )

BY

**Param Purush Puran Dhani**

**Huzur Soami ji Maharaj**

**The August Founder of the Radhasoami Faith**



**TRANSLATED INTO ENGLISH UNDER THE AUTHORITY  
OF THE  
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PARAM PURUSH PURAN DHANI PARAM GURU  
HUZUR SOAMI JI MAHARAJ



R. S.

## PREFACE

The book *Sār Bachan* (Prose) contains some of the discourses delivered by Param Guru Huzur Soami ji Maharaj, the August Founder of the Radhasoami Faith, in Satsang held at His place. These discourses were collected together and edited by Param Guru Huzur Maharaj and were then published for the first time in 1884 under the authority of Param Guru Huzur Maharaj and Seth Pratap Singh Sahab, the younger brother of Param Guru Huzur Soamiji Maharaj.

At the time of publication, Param Guru Huzur Maharaj wrote an introductory Note which forms the first part of the book as it was then published and as available even now. This Note gives the summary of the teachings of the Founder and of the Radhasoami Faith.

The discourses as published in Hindi are very short and brief, except a few of them, and the manner of delivery is very direct and forthright. Param Guru Huzur Sarkar Sahab wrote in *Prem Samāchār* that the writings of Huzur Soami ji Maharaj have a rare depth of meaning and sublimity of ideas and possess the brevity of *Sūtras*.<sup>1</sup>

The discourses emphasize in various ways and at different places one most vital principle of the Religion of Saints and of the Radhasoami Faith as well that, for the devotee, the Satguru is the Supreme Being Himself in Human

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1. Ancient Rishis had evolved a method of expressing their ideas in a very brief form. Groups of a few words, sometimes only two or three words, were used to express complete ideas. These are known as *Sūtras*.

**Form** The devotee (i.e. the follower of the Radhasoami Faith) should therefore have as much love for the Satguru and also as much faith in the Satguru as he has for the Supreme Being.

The translation of the book into English would make it possible for the English-knowing brothers and seekers to become acquainted with the teachings of the Founder of the Radhasoami Faith and this was the chief reason why the Sabha undertook its translation and publication.

Of course, the English translation cannot claim to have the brevity and forthright manner of the original Hindi text, yet an attempt has been made to make the text easily understandable as far as possible.

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MAY THE MERCIFUL RADHASOAMI HAVE MERCY !  
MAY RADHASOAMI HELP !

## SAR BACHAN

### ESSENCE OF THE TEACHINGS OF PARAM GURU SOAMIJI MAHARAJ<sup>1</sup>

This creation is subject to dissolution and everything therein is also perishable.

He alone is wise and prudent who has carefully examined the affairs of the world and, finding it liable to destruction and therefore unreal and illusory, has derived real benefit from his human body by performing the practices of *Sumiran*<sup>2</sup> and *Bhajan*<sup>3</sup> and, taking advantage of the gifts bestowed on the human body by the Supreme Lord, has succeeded in taking his *Surat*<sup>4</sup> or *Jivatma*<sup>5</sup>, i.e. the spirit which is the most invaluable essence in the creation, to its Original Home.

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1. This Part I of the book was written by Param Guru Huzur Maharaj, the second Revered Leader of the Radhasoami Faith. Huzur Maharaj generally addressed the Founder of the Radhasoami Faith, Who is known as Soamiji Maharaj, as 'Huzur Radhasoami Sahab' which expression has been used in the original text. 2. 'Sumiran' refers to a spiritual practice, which consists in the repetition of the Holy Name of some Deity of higher regions. 3. 'Bhajan' is another spiritual practice which consists in listening to the Spiritual Sound or Sounds of higher regions or in establishing contact with the Spiritual Current flowing from higher regions. 4. Hindi 'सुरत' (Surat) from Sanskrit 'स्वरात' (Svarata), that which is absorbed in itself. As the spirit entity in man is generally absorbed in itself, it has been called 'Surat' by the Saints of India. 5. The word is derived from the Sanskrit verb 'जि' (jiv), 'to live'. The term 'Jivātmā' stands for the condition of consciousness which comes into existence as a result of the co-existence of Self (i.e. spirit) and not-Self (i.e. matter). Here the expression has been used as synonymous with 'Ātmā' or Spirit.

devotees attained the third stage and it is only the Saints<sup>1</sup> who reached the fifth stage i.e. the Region of *Sat Nam* and some rare Saint only reached the eighth stage i.e. the Region of Radhasoami. The spirit descended from this very Region in the beginning of creation and as it continued to descend down and down, it appeared as if it had come down from lower regions, e.g. *Sat Loka*<sup>2</sup> etc. and all those who did not attain even the *Sat Loka* felt that the spirit had descended from the Region or Stage they themselves had reached. And as they could not establish connection with a perfect *Guru*<sup>3</sup>, they looked upon the region they had reached as the source of all spirits and the Presiding Deity of that region as the Lord and Creator of the entire creation below that region. They therefore taught all those who came into contact with them the worship of the Presiding Deity of that region and made them believe in Him as the Supreme Being.

4. It should now be known that the Radhasoami Region is the highest region in the creation and that 'Radhasoami' is the Name of the Supreme Being, the true Lord and true God. Two regions below this is the Region of *Sat Nam*<sup>4</sup>, which has been variously referred to by the Saints as *Sat Loka*, *Sach Khand*<sup>5</sup>, *Sar Śabda*<sup>6</sup>, *Śat Śabda*<sup>7</sup>,

1. The Hindi word 'संत' (Sant) is derived from Sanskrit verb 'अस्' 'as', 'to be' i.e. True Being. The English word 'Saint' expresses the idea of the Hindi word 'Sant' to some extent only. In the Religion of Saints, the word is used for persons of very high spiritual attainments, particularly those who have either reached or have descended from the Pure Spiritual Region. 2. Region of *Sat Purusha* and one of the six sub-divisions of the purely Spiritual Region. 3. 'Guru' literally means One who removes ignorance. The word is commonly used in India for a Spiritual Teacher. 4. 'Sat Nām' i.e. *Sat Purusha*, the Deity of *Sat Loka*. 5. 'Sach Khand' means 'The Region which is true, i.e. the Region which is eternal and unchanging'. 6. 'Sār' means essence. 'Sār Śabda' is the Śabda which is the essence of everything. It refers to the Name 'Radhasoami'. 7. i.e. True Śabda. Hence the Region of True Śabda.

*Sat Nam* and *Sat Purusha*<sup>1</sup>. This would show that these two stages i.e. *Sat Loka* and Radhasoami Region, are the destination of the Saints and *Param Sants*<sup>2</sup> respectively and this is the reason why the Saints enjoy a higher status than others. There is neither *Maya*<sup>3</sup> nor mind in these Regions and these Regions encompass all the lower regions and creation, i.e. the entire creation is below them and is encompassed by them. The Radhasoami Region is referred to as the Indescribable Region and also as the Nameless Region, because this Region is infinite, eternal and without a beginning and all other regions have originated from it. And Radhasoami is the Deity Who is really not confined to any region and His Region cannot really be called a region.

5. It should be noted that the status of *Sadhs*, *Jnanis*, Devotees, Incarnations, Prophets and all other *Mahatmas* who did not reach the highest region is lower than and much inferior to that of the Saints and as these *Sadhs* etc. stopped at different stages on the way, there came to be so many religions in the world. In other words, they acclaimed the region they reached to be the highest region and the Presiding Deity of that region as Infinite and Eternal and taught His worship. And the reason is that the Supreme Being has, in His omnipotence, created each region as an image or copy of His own Region and as such, the bliss and conditions experienced in the lower regions are somewhat similar to those of His Region. They however differ very greatly from the highest region as regards the intensity of bliss and the period of their existence. The creation one sees in these regions is also quite different and gradually becomes subtle, more subtle and extremely subtle and pure, very pure and

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1. The expression is used generally for the Deity of *Sat Loka* but it is used for the Supreme Being also in many places. 2. 'Param Sant' refers to a Sant or Saint who has reached the Radhasoami Region and is in communion with the True Supreme Being Radhasoami. 3. 'Māyā' is the Śakti of Brahma or Kāl Purusha, the Presiding Deity of the entire creation of Pinḍ and Brahmāṇḍa. It means 'Matter'.

extremely pure as one goes higher and higher. All this can however be experienced only by one who has passed through all the regions, otherwise everyone, on seeing the refulgence of the region he had attained and the form of the Deity there, considered that region as infinite and eternal and its Deity as God and the Supreme Creator. The joy and bliss that he experienced there were so great that he lost himself in ecstasy and words fail to describe the intensity of his self-absorption and love.

6. It should be noted that the conditions experienced in various regions attained by a spirit are different inasmuch as the Presiding Spirit of each region appears to pervade and control the creation in all the regions below it. For example, he, who attained the first or the second region and stopped there, felt that the Presiding Spirit or the Lord of that region was the creator of all the lower regions and pervaded them and the entire creation in those lower regions had been brought into existence and was sustained by Him. He therefore looked upon Him as the Supreme Being and taught his disciples and those who came into contact with him the devotion and worship of the Deity of that region and did not come to know the secret of the regions beyond it. The secret of higher regions is not known to anybody except the Sant Satguru<sup>1</sup> and he could not come into contact with Him. If he could have contacted the Sant Satguru, the Satguru would have taught him the secret of higher regions and also helped him in proceeding on the path.

Thus everyone who traversed within himself the first, second or the third region was said to have reached the destination. And the reason is that a devotee engaged

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1. The idea of the word 'Sant' may be partially expressed by the English word 'Saint'. 'Satguru' (Sat Guru) literally means True Guru or True Religious Preceptor. 'Sant Satguru' would therefore stand for a Religious Preceptor with highly developed spiritual powers.

in spiritual practices acquires all kinds of powers even on reaching the first stage and hence, on account of his acquisition of extraordinary powers, he comes to be known as a *Mahatma* and a Perfect Being. There is no doubt that all these regions are much higher to regions of the lower creation and one who reaches any of these regions is washed clean of all worldly and physical impurities.

7. It has been stated above that the Region of *Sat Nam* which is also known as *Sat Loka* and *Sach Khand* is a very high region and is the Durbar of the Saints. There are three other regions above it which were not formerly revealed by any Saint. Param Purush Puran Dhani<sup>1</sup> Merciful Radhasoami, on account of His great compassion for the *Jivas*<sup>2</sup>, has now clearly described these regions in detail and has also mercifully revealed the secret of the Highest Region and the Original Home, the Region of Radhasoami, which is the beginning and source of all other regions and the Original Abode of *Param Sants*. It was from this Region that the spirit had descended in the beginning of the creation and all the regions below this are but stages in the downward descent of the spirit. Every *Jivatma* i.e. *Surat* is now stationed in the human body below the region of *Sahasdal Kamal*<sup>3</sup> and its vitality and light flow down into and permeate the entire body and thus perform all the physical and mental functions through the mind and the sense-organs.

8. There are two minds, viz, *Brahmandi*<sup>4</sup> and *Pindi*<sup>5</sup>. The *Brahmandi* mind (i.e. Universal Mind) is stationed in *Trikuti*<sup>6</sup> and *Sahasdal Kamal* and this very Mind is known as

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1. i.e. the Supreme Being Almighty. 2. The word 'Jiva' is derived from the Sanskrit verb 'जि' (Jiv) 'to live'. Hence the word 'Jiva' stands for all living beings, though it is used particularly for human beings. 3. The Region of Jyoti Nārāyaṇa or of the Virāṭa Form of Brahma. 4. i.e. of Brahmāṇḍa. The expression 'Brahmāṇḍī Mind' refers to the Universal Mind or Brahma, whereas the expression 'Piṇḍī Mind' refers to the mind within individual human being. 5. i.e. of the Piṇḍ or physical body. See also Note 4 above. 6. The Region of Brahma.

*Brahma*, *Parama Iśvara*<sup>1</sup>, *Parama Atma*<sup>1</sup> and God while the *Pindi* mind (i.e. individual mind) is stationed behind the eyes and at the heart centre in the human body. It is this Mind which carries on all worldly activities with the help of the spirit. The spirit has developed so great an attachment for the mind that, along with it, its attention is entirely turned downwards towards the lower regions and the mind and the sense-organs etc. get their vitality from it to carry on their functions. If the *Jivatma* i.e. the spirit, turns its attention towards its Original Abode, the flow of attention towards the objects of the world would decrease and then the way to release or salvation would open up. When one's spirit goes beyond the regions of the *Brahmandi* Mind (Universal Mind) and reaches its real Abode (*Sat Lokā*), all its bonds, causal, subtle and physical and those pertaining to the body, the sense-organs and the mind would be snapped asunder and such a person would carry on his worldly activities only to the extent as may be necessary and that too with complete self-control so that they can be stopped absolutely at will. In short, as long as the spirit does not cut asunder or loosen the bonds which have grown up with its physical, subtle and causal bodies i.e. with the body, mind and sense-organs and does not turn towards its Original Abode after discarding the impure regions pertaining to the *Pind*<sup>2</sup> and *Brahmanda*<sup>3</sup>, and does not go beyond the *Brahmandi* Mind, the knot between spirit and matter (i.e. Self and not-Self) would not be unloosened. This not-Self or matter and material things are the mind, sense-organs, the physical body and all worldly activities and enjoyments etc. The spirit on the other hand is subtle and intelligent. The association of this spirit with matter is called the Knot of Spirit and Matter. As long as this Knot is not unloosened i.e. association of the spirit with

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1. Names used for the Presiding Deity of Sahasdal Kamal.
  2. Material-spiritual Division of the creation, the Region where matter predominates.
  3. Spiritual-material Division of the creation, the Region which has matter though it is subordinate to spirit in this Region.

matter does not cease, there can be no salvation and the seed of *Aśa*<sup>1</sup> and desires would not be destroyed.

9. Although the intensity of desires may be reduced to some extent by means of spiritual practices and on making some progress on the spiritual path, and for some time it may even appear that the desires have been really suppressed and apparently got rid of, they cannot be eradicated entirely as long as the spirit does not reach the *Sat Loka*, for if it does not reach the *Sat Loka*, there is the danger that, when *Brahmandi* Mind and *Maya* assert themselves or the pleasures and enjoyments of the world violently shake him, the devotee who has reached the first stage or the second stage i.e. upto *Sahasdal Kamal* or beyond it upto *Triṅṅuti*, may not be able to maintain his position and may fall down and even though he may soon realize his mistake and feel disgusted with worldly pleasures and may also recover his lost status by means of spiritual practices and with the grace of the *Guru*, there can be no doubt about his having become tainted. It is therefore desirable that an earnest devotee should take his spirit to a High Region where there is no *Aśa*<sup>1</sup> and no craving and where there is no trace of desires for any enjoyments or pleasures, whether pertaining to the world or to *paramārtha*<sup>2</sup> and where there is nothing else but the bliss

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1. In the beginning of creation, spirit-entities came down to this material region because they had a tendency to associate with matter i.e. with spirituality of a low order. This tendency or *Āsā* (आशा) gave rise to many cravings or simple desires, e.g. craving for food, for wealth, for fame etc. There is no exact equivalent in English for the Hindi word '*Āsā*', when used in this technical sense. This '*Āsā*' is also known in the Religion of Saints as '*Ādi Karma*'. 2. The word '*paramārtha*' (परमार्थ) is a compound of two words—'*parama*' (परम) i.e. highest and '*ārtha*' (अर्थ) i.e. object or end of life. Spiritual development and the realization of one's Self or '*Ātman*' and of the Supreme Being are considered to be the highest objects of man's life. Religion helps in the achievement of this '*paramārtha*' and as such, religion or religious activity has often been identified with '*paramārtha*'.



and ecstasy of the *darśana*<sup>1</sup> of the Supreme Being and Almighty Radhasoami. Then undoubtedly the devotee would be saved from danger and his attention also would not be attracted in any manner towards the world and he would get out of the sphere of *Maya*<sup>2</sup>. Such a devotee would then attain the status of a Saint. This is the reason why great Incarnations, great *Rishis*<sup>3</sup> and *Munis*<sup>4</sup>, *Auliyas*<sup>5</sup> and Prophets came under the evil influence of *Maya* at different times and lost sight of their destination and were misled, e.g. *Narada*, *Vyasa*, *Śringi Rishi*, *Paraśara*, *Brahma*, *Mahadeva* and incarnations etc. The story of their misfortune is recorded in different places and, as it is known more or less to everybody, it is not considered necessary to go into its details here.

10. It should not be concluded from what has been hinted at above that all these persons became slaves of *Maya* or that there was a great set-back in their progress. The object is only to show that *Maya* asserted its influence over them and deceived them. And the reason is quite evident that though they had attained high regions, yet they had not reached the Region which is beyond the limits of *Maya*. It should be borne in mind that that Region is the Region of *Sat Nam*<sup>6</sup> and Radhasoami. It is now proposed to describe in detail the stages in the descent of the

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1. 'Darśana' refers to vision one may see on the spiritual plane. 'Darśana' may be of the Form of the Satguru or of the Supreme Being or of any Deity of any high spiritual region. 2. 'Māyā' is the 'Śakti' of Brahma or of Kāla Purusha, the Presiding Deity of the entire creation of Pinḍ and Brahmāṇḍa. It is the source of all creation on the physical and mental planes i.e. all creation where matter is mixed up with spirituality to a greater or lesser extent. 3. The word Rishi is said to have been derived from the verb 'Rish' (ऱिश्) 'to go' i.e. one who has gone beyond this world, or perhaps from 'rish' (ऱिश्-ऱिश्) 'to see' i.e. who sees, a seer. The word also means 'a ray of light'. A Brahmarshi is the Rishi who is equal to Brahma. 4. 'Muni' is from the Sanskrit verb 'man' (मन्) 'to think'. It means a thinker and also 'one who is inspired'. 5. The word is plural of the Persian word 'vali'. 'Vali' means one who has attained nearness to God. 6. Vide Note 4 on page 4.

spirit to this region. It would show how distant and high is the Original Abode of the spirit and from what regions did the different incarnations, prophets, *aulyas*, and gods come down and to what regions did they have access.

11. The first and the foremost, the highest and the greatest Region, which cannot even be called a Region, is the Region of Radhasoami, the Nameless and Indescribable. This is the beginning and the end of everything and encompasses everything and it is the grace and *Śakti* of this Region which functions everywhere by means of a current. It is in this Region that the first commotion took place in the beginning of creation and having assumed the form of *Śabda* descended downwards. This Region is the Abode of Param Sants<sup>1</sup> and nobody ever attained this Region except some rare Saints and whoever reached there is known as *Param Sant*.

12. The Region of *Sat Nam* (i.e. *Sat Loka*) is below the Radhasoami Region and two other Regions not mentioned here come in between. This Region is extremely refulgent, pure and free from all impurities and there is nothing but pure spirit there. The Region is the beginning and the end of all the lower creation. Two emanations descended from this Region and these permeate all the lower regions. In the Religion of Saints, the Presiding Deity of this Region is known as the True Lord Creator and the *Sat Śabda*<sup>2</sup>, which is also known as *Maha Nād*<sup>3</sup> and *Sar Śabda*<sup>4</sup>, also manifested from this Region and *Sat Purusha* and *Adi Purusha*<sup>5</sup> are the names of the Deity of this Region. This Deity is Changeless, Immortal and Eternal and is ever the same. Saints

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1. The expression 'Param Sant' is used for those Saints who have reached the Radhasoami Region. 2. Vide Note 7 on page 4. 3. The expression 'Mahā Nād' literally means 'Great or Mighty Name or Word'. 4. The word 'Sār' means 'Essence'. The expression 'Sār Śabda' would thus refer to 'Śabda' which is the essence or life of the creation. 5. *Sat Purusha* is also known as 'Ādi Purusha' because the process of creation really began from this *Purusha*.

are incarnations of this *Purusha*. This is the Region of the Merciful Lord and there is nothing but grace and mercy and bliss there. Innumerable *Hamsas*<sup>1</sup> or pure spirits abide in various centres in this Region and enjoy the bliss of the *darśana*<sup>2</sup> of *Sat Purusha* and take nectar" (i.e. imbibe spirituality). And *Kala* has no power or influence in this Region and *karmas*<sup>4</sup>, anger, punishment, virtue and vice and suffering are altogether absent there.

This *Purusha* is therefore known as Merciful and Gracious. True and Perfect Faqirs<sup>5</sup> have called this Region as *Hūt*<sup>6</sup>. The spirit had its first stop here in its descent from the Radhasoami Region and then descended further down. Whosoever accepts Radhasoami as his Ideal or destination and develops firm faith in Him and reaches *Sat Loka*, after passing through all the lower regions, can reach the Radhasoami Region also. Hence the Saints have specially enjoined the worship of *Sat Purusha*<sup>7</sup> Radhasoami and their Object of Devotion and Supreme Being is *Sat Purusha* Radhasoami and the Person reaching this Region is known as *Sant* and *Satguru* and none else is entitled to the status of *Sant Satguru*.

13. The Region of Sunn i.e. *Dusam Dvar* is situated below the two regions which are immediately below the

1. 'Hamsa' is the name of a bird believed to be spotlessly white and which eats only pearls. It is considered an emblem of purity and thus of spirituality as well. This is why spiritually-advanced persons are called in India as Hamsas. Likewise, spirit in its purest form is also often designated as Hamsa. 2. Vide Note 1 on page 10. 3. The Hindi word is अमृत (Amṛita). In the literature of Hindu religion it is said that the spirit gets nectar in higher regions. The idea is that it imbibes more and more spirituality. 4. It is due to various 'Karmas' or actions that a Jiva remains entangled in the world. Whatever action we perform results in some samskāras and these in their turn lead to further actions and so the cycle goes on. Thus as long as Karma is not destroyed, there can be no release for the spirit. 5. Religious men, particularly those who have no family or worldly possessions. 6. Sūfis and faqirs have called *Sat Loka* as 'Hūt'. 7. i.e. the True Supreme Being.

*Sat Loka*. The spirit stopped here after coming down from the *Sat Loka* and then pervaded through *Brahmanda* and thereafter descended into *Pind*. The Saints call this region as *Atma Pad*<sup>1</sup> and the *Faqirs* as *H-hut*<sup>2</sup>. When the spirit, after freeing itself from the five *tattvas* and three *gunas* and also from the causal, subtle and physical bodies and thus getting purified, reaches this Region, it becomes fit for worshipping the Supreme Lord. It then proceeds onward impelled by the Love of the Lord and reaches *Sat Loka* and then the Radhasoami Region. The person who reaches this Region, i.e. the Region of Sunn, is known in the Radhasoami Faith, i.e. in the Religion of Saints, as perfect *Sadh*<sup>3</sup>. Groups of *Hamsas*<sup>4</sup> i.e. spirits full of love for the Lord live in this Region also. They live on nectar and in conditions of bliss and rapture. *Purusha*<sup>5</sup> and *Prakṛiti*<sup>5</sup> manifested from this Region which is also known as the Region of *Para-Brahma*<sup>6</sup>.

14 Below the Sunn, i.e. *Dasam Dvar*, is the Region of *Trikuti*, which is also known as *Gagan*<sup>7</sup>. This Region is also known as the Region of *Brahma* i.e. *Pranava*<sup>8</sup> and also as the Region of *Om*<sup>9</sup>. True *Faqirs* have called this

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1. The Region is called 'Ātma Pad' as it is on reaching this Region that the spirit (Ātmā) assumes its pure spiritual form and becomes free from all covers of mind and matter. 2. The name given to Sunn by Muslim Faqirs. 3. Vide Note 3 on page 3. 4. Vide Note 1 on page 12. 5. The Sāmkhya recognizes two ultimate principles of creation, Purusha and Prakṛiti. Purusha refers to the Conscious Intelligent Being, while Prakṛiti means matter from which the creation has manifested. 6. Para-Brahma i.e. Deity beyond Brahma. It refers to the Purusha in Sunn. 7. The word 'Gagan' means literally 'sky', but in the terminology of the Saints, it refers to 'Trikutī'. 8. The word 'Pranava' (ॠॡॢ) is from the verb 'pra-ṇu' (ॠॡ), to reverberate, to make a droning sound. It means the mystical or sacred syllable or Name 'Om'. It will be observed that in the Religion of Saints, the roaring sound, like that of clouds, is said to reverberate in the Region of 'Om' or 'Pranava'. 9. The name of the Presiding Deity of Trikuṭī.

Region as *Arsh Azim*<sup>1</sup> and also as *Ālam Lahut*<sup>2</sup>. *Yogeśvaras*<sup>3</sup> and true and perfect *Jnanis*<sup>4</sup> reached upto this Region and it is from here that the three *gunas* and the five *tattvas* in their very subtle form manifested and so also the words of the *Vedas*<sup>5</sup>, the Holy *Koran*<sup>6</sup> and the *Adi Purana*<sup>7</sup> of the *Jains*<sup>8</sup> and many other revealed books came from this Region and the subtle matter of the entire creation and divine *Maya*<sup>9</sup> i.e. *Śakti*<sup>9</sup> appeared from here and incarnations of high order, e.g. *Rama*<sup>10</sup> and *Krishna*<sup>11</sup> and *Yogeśvaras* like *Vyasa*<sup>12</sup> and *Vaśiṣṭha*<sup>12</sup> and *Riṣabh Deva*<sup>13</sup> of *Jains* all came from this Region. This Region is also known as *Maha Akāśa*<sup>14</sup>. *Chaitanya Prana*<sup>15</sup> also manifested from here. The Presiding Deity of this Region is called *Param Puruṣa*<sup>16</sup> and Highest God also and the Saints call Him 'Universal Mind'.

15. Below this is the Region of *Sahasdal Kamal*. The Presiding Deity of this Region is known as *Niranjan Jyoti*, *Śiva Śakti*, *Lakṣmi Narayana*, *Narayana Jyoti*, *Śyam Sunder*, *Arsh* and *Khuda* and the Region is known as *Arsh*. In the Religion of Saints, devotees are made to concentrate in the beginning on this Region. All incarnations of the second grade and prophets of a high order, *Auliyas* etc. and *Yogis*

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1. 'Arsh', like 'Gagan', means sky. The words 'Arsh Azim' refer to Trikuṭī. 2. Sūfis have called Trikuṭī as Lāhūt or Ālam Lāhūt. 3. Yōgīs of a high order. Yōgīs who reach Trikuṭī are known as Yōgeśvaras. 4. Vide Note 2 on page 3. 5. The four Vedas i.e. Rīg-Veda, Sāma-Veda, Yajur-Veda and Atharva-Veda, believed by Hindus to be the word of God. 6. The Holy Book of Islam. 7. One of the books of the Jains is known as Ādi Purāṇa. 8. The followers of Jainism. 9. Vide Note 3 on page 5. 10. Shri Ram Chandra, Incarnation of Brahma Puruṣa. 11. Lord Krishna, the Incarnation of Para-Brahma Puruṣa. 12. Famous Rīshis or Sages of ancient India. 13. One of the chief Tīrthankaras of Jain religion. 14. Refer to Note 1 above. The expression is an exact translation in Hindi of the words 'Arsh Azim'. 15. The Śakti which is the source of Prāṇas (vital airs) of the human body. The Prāṇas of the human body are more or less un-intelligent forces working in the body while Chaitanya Prāṇa is an intelligent force. 16. Supreme Being.

of high order come from and also merge in this Region. The Faqirs and Saints call the Deity of the Region as *Nij Mana*<sup>1</sup>. It is from this Region that the *tanmatras*<sup>2</sup> of the *tattvas* manifested and thereafter also the *tattvas* and sense-organs in their tangible form and the *pranas*<sup>3</sup> and *prakritis*<sup>4</sup>. The reflection of this Region is seen first in the *Nuqta-i-Subeda*<sup>5</sup> i.e. the *Til* (which is situated behind the two eyes) and then in the two eyes themselves. The *Jivatma* stays in this *Til* in the wakeful condition. *Chidaḥṣa* which is called *Brahma* by certain *Jnanis* manifested from the Region of *Sahasdal Kamal* and pervades the entire body or *Pind* and the entire creation below this Region. The entire creation below *Sahasdal Kamal* is the manifestation of the vital force of this *Chaitanya Akṣa*. In other words, it is this *Akṣa* which, because of its own inherent intelligence, makes the entire lower creation function in an intelligent manner. The description of the higher regions of creation ends here. Below this is the region of *Brahma*<sup>6</sup>, *Viṣṇu*<sup>7</sup> and *Mahadeva*<sup>8</sup> and these Deities have the form of *Chaitanya Akṣa*. The Saints and Faqirs first of all make the *Jivatma*, (i.e. the spirit) ascend from the eyes towards this Region of *Sahasdal Kamal* and excepting this, there is no other way of going to higher regions.

16. The regions of *Śabda* (i.e. *Nad*) extend upto this Region and in accordance with the number of these Regions

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1. The superior Mind of man i.e. mind or consciousness which is awakened when a devotee reaches *Sahasdal Kamal*. 2. *Tanmātrās* are five. They are the basic principles underlying the five senses. 3. The *Śakti* or vital power (or vital airs) which keeps a man alive. Generally *Prāṇas* (vital airs) are considered to be five, viz, *Prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna*. These function in different parts of the body. 4. The *prakritis* are 25 in number. They came into existence when the 3 *guṇas* and 2 currents of *Jyōti* and *Niranjana* acted on 5 *tattvas*. 5. Name given by *Sūfis* to the *Ājñā Chakra*. 6. *Brahmā*, the Deity believed to be responsible for the creation. 7. The Deity responsible for the maintenance of the creation. 8. Deity responsible for the destruction of the creation.

(from *Sat Loka* to *Sahasdal Kamal*), there are five *Śabdas* also which can be known from a perfect preceptor i.e. the Perfect Sant Satguru. The *Śabda* of each Region is different from that of others and so also its secret. The fifth *Śabda* pertains to *Sat Loka*. The current of *Śabda* beyond *Sat Loka* cannot be described by word of mouth or in writing, nor is there any sound similar to it here in the creation so that one may form some idea about it. The devotee experiences that *Śabda* only on reaching that Region. These five *Śabdas* are indicative of those five Regions and it is by establishing contact with the *Śabdas* of these five Regions that the spirit can ascend upward from one Region to another and thus to the Highest Region. By no other method, particularly in this age of *Kālā Yuga*<sup>1</sup>, is it at all possible for the spirit to ascend to higher regions.

17. It should be noted that the Highest Region i.e. the Final Region, which is called the Region of Radhasoami, has no form, colour or outline and as a matter of fact, the *Śabda* also is unmanifest there. It is not possible to give any description of it by speech or in writing. It is the Abode of the Param Sants.

18. Just as there are six higher or celestial regions from *Sat Loka* down to *Sahasdal Kamal*, so also there are below them six lower regions i.e. the regions of *Pind*. These lower regions are in fact the reflection of those higher regions and the names and location of these Regions are given here separately. Although according to the teachings of Huzur Radhasoami Sahab<sup>2</sup> and in view of the easy and convenient mode of practice which He has graciously been pleased to reveal, it is no longer necessary for a devotee to go through those lower regions, it has been considered desirable and necessary to give some account of these regions as well for information and proper appreciation

1. The Yuga or age when Kālā exerts His extreme influence.

2. Vide Note 1 on page 1.

and for removing the doubts, misgivings and mistakes which have been created by people engaged in acquisition of book-knowledge and by sophists. These six regions are known as six *chakras* and all of them pertain to the *Pind* i.e. the physical body and the higher regions pertain to *Brahmanda* and to the regions beyond it.

19. The first *chakra* is behind the two eyes and the spirit stays here and it has spread in the physical body through the five lower *chakras* by stages. The Presiding Deity of the Region is known as *Paramatma* and He is the God, *Brahma* and Lord of many sects and religions. This is the real place of stay of the *Jiva* in the wakeful condition. Prophets, incarnations, *valis*<sup>1</sup>, *yogis*<sup>2</sup> and *stddhas*<sup>3</sup> came down from this Region as well.

20. The second *chakra*<sup>4</sup> is located in the throat. The reflection of the *Jivatma* is focussed here in the *Kantha Chakra* and it is then that the *Jivatma* enters into the dream-land. This Region is considered by many religions as the *Virata*<sup>5</sup> form of God and the *Atma Pad*<sup>6</sup> and it is also the source of *pranas* of the physical body.

21. The third *chakra* is at the heart centre and it is the seat of the *Pindi* mind and the image of *Śiva Śakti* is focussed here. It is from this place that the entire system of the *Pind*, i.e. the body, is being regulated. It should however be noted that the word '*Pind*' here refers to the subtle body of man and all thoughts and feelings have their origin here and joys and sorrows, hopes and fears and pains and pleasures are also experienced here.

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1. Vide Note 5 on page 10. 2. Those who perform Yōga practices. 3. Those who have acquired supernatural powers. 4. i.e. when counted from above. 5. The name 'Virāṭa' really refers to the Presiding Deity of Sahasdal Kamal, but some religions call this second *chakra* as the region of Virāṭa. 6. Similarly, the expression 'Ātma Pad' really refers to the Region of Sunn, but in some religions, this *Kantha Chakra* is called 'Ātma Pad'.



22. The fourth *chakra* is at the navel. It is the seat of *Vishnu* and *Lakshmi*<sup>1</sup>. It is from here that the entire body gets its nourishment and it is also the source of lower or gross *pranas* (i.e. vital airs).

23. The fifth *chakra* is at the reproductive organ. It is the seat of *Brahma* and *Savitri*<sup>1</sup> and the physical body, its vitality and also its passions have their origin here.

24. The sixth *chakra* is at the rectum. It is the seat of *Ganeśa*. As in the past, the practice of *pranayama*<sup>2</sup> i.e. *Ashtanga Yoga*<sup>3</sup> commenced from this *chakra*, the worship of *Ganeśa*, the Lord of this Sixth *Chakra*, was prescribed as the first thing to be done in connection with every ceremony or work.

25. It should be remembered that all these higher and lower regions exist within man himself and we need not be concerned with external regions. The lower regions extend from the *Guda Chakra*<sup>4</sup> to the *Chakra* behind the eyes. Thus the limits of the *Pind* extend upto the eyes. This is also known as the world of nine apertures. Those nine apertures are: two eyes, two ears, two apertures of the nose, one mouth, one organ of reproduction and one rectum.

26. The region of *Sahasral Kamal* begins above the

1. The Deities mentioned here have been spoken of in couples.
2. 'Prajāyāma' is the fourth of the eight parts of the Yoga system of Patanjali. It consists of 3 breath-exercises. It is done both morning and evening as a part of daily religious activities.
3. The Yōga system of Patanjali is also known as Ashtānga Yōga, because it has ashta (eight) āngas (parts), viz, yama (five rules of self-restraint), niyama (other five rules of self-restraint, mostly mental), āsana (prescribed posture), prāṇāyāma (breath-control), pratyāhāra (withdrawal of senses from external objects), dhāraṇā (concentration of attention internally on something), dhyāna (the union of the spirit with the object concentrated upon) and samādhi (the state when the spirit becomes one with the Object of Devotion and loses its self-consciousness).
4. i.e. the *chakra* at the *Gudā* i.e. rectum. It is the lowest *chakra*.

eyes and this is also the beginning of *Brahmanda*<sup>1</sup> and this *Brahmanda* ends below the *Dasam Dvar*<sup>2</sup> i.e. extends upto the Region of *Pranava*<sup>3</sup> only. Beyond this is the Region of *Para-Brahma*. According to the Religion of Saints the lower regions are included in the Division of gross *Sagun* creation<sup>4</sup>, the two Regions of *Sahasdal Kamal* and *Trikuti* in the Division of pure *Sagun* creation<sup>4</sup> and the Region beyond this i.e. the Region of *Sunn* is called the Region of pure *Nirguna* creation<sup>5</sup>. Beyond this is the Region of the Saints. This is why it has been said that the Region of Saints is beyond both *Sagun* and *Nirguna* creation and this is why Lord Krishna taught Arjuna to go beyond the *Vedas* as they pertain to the Region of the three *gunas* so that he may reach the True Region. Great are the secrets and the joys of these regions and the superior forces and laws working there. A true devotee can learn about these things from the Perfect Satguru and he would also be able to experience these things for himself during his devotional practices.

27. It is necessary to state here that when *Sadhs*, *Yogeshvaras* and other *Mahatmas* of the past found that the details of the higher regions were very intricate and all persons were not competent to understand them and also that spiritual practices for their attainment by the method of *pranayama* were very difficult, particularly because in the past people of other castes except the *Brahmans* had no

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1. The word *Brahmāṇḍa* has been used here in the sense in which it is used in *Vedānta*. The Religion of Saints gives the word a more comprehensive sense i.e. it includes within its limits the Region of *Para-Brahma* also. 2. The words '*Dasam Dvār*' refer to the Region of *Sunn*. 3. i.e. '*Om*'. 4. The expression '*Sagun creation*' refers to the creation of the three *guṇas* (*Sattva*, *Rajas* and *Tamas*). These *guṇas* are the attributes of matter and hence '*Sagun Creation*' would mean material creation. Gross *Sagun Creation* is where matter predominates and pure *Sagun creation* is where matter, though existing, is subordinate to spirit. 5. *Nirguna Creation* refers to the creation of a region which is free from the three *guṇas*.

permission to read religious books, they first gave out the secret of only the lower regions and kept the secrets of the higher regions undisclosed so that as the devotee would make progress, he could be gradually acquainted with the secret of higher regions. But this method and its practices were so much neglected that persons who performed practices for attaining even the lower regions also became rare and as such, the sages of those days, understanding what would be proper and in conformity with the times, made all the people, foolish and quite ignorant as they were, engage in external worship of incarnations and gods etc. The idea was that the people would thus become familiar with the names and forms which really referred to internal stages and, having first performed worship externally, would thereafter engage in internal practices. However, the common people could not do even this much correctly and successfully. Some devotees then, with a view to facilitate the performance of practices put up idols of Incarnations and Deities of a high order to help in the contemplation and also in concentrating the spirit and attention. Selfish people, finding this to be a good opportunity beneficial to themselves, started building temples by persuading and cajoling rich people and putting up idols of Incarnations and Deities of a high order and made the people engage in this worship with great enthusiasm so that this business of theirs may prosper. They started concealing old books which contained the secrets of spiritual practices and worship. It was in this manner that by and by the worship of the idols of Incarnations and Deities came to be popularly established. The reason is that nobody feels any trouble or inconvenience of any kind in doing such worship and everyone can do so with ease. Thus all the people engaged themselves in such worship and internal secrets were gradually forgotten. All the people thus became untrue *paramarthis* and this kind of worship was gradually established in the whole country. Worldly and pleasure-loving people very much liked this kind of worship as it enabled them to perform

worship in accordance with their own liking and also to secure material enjoyments and pleasures therein.

28. Now when *Kal Yuga* had established itself with full force and severity and when the *Jivas* were found extremely unhappy and also entangled in troubles of various kinds, e.g. poverty, disease, epidemics, quarrels and strifes caused by mutual jealousies and enmity and it was also noticed that all the *Jivas* had strayed away considerably from the right path and fallen a prey to error, the True Supreme Being Radhasoami felt compassion for them and in His Mercy manifested Himself on the earth as Sant Satguru and openly and clearly gave out the secret of true religion and the true path through his discourses and writings. And when He found that the *Brahmans*, in order to secure their own livelihood, had played great havoc in matters of *paramartha* and had concealed the original books of *paramartha* from the common people, He gave out all the internal secrets in easy Hindi language and also initiated people in the Religion of Saints. Although the net spread by the *Brahmans* was not easy to remove so that the teachings of the Saints could soon be accepted by the public, yet gradually many people who pondered over the matter and used their discrimination and understood the reality, accepted the teachings of the Saints and became followers of the Religion of Saints, which was disseminated to some extent at different places in the last seven hundred years e.g. by Kabir Sahab, Nanak Sahab, Jagjivan Sahab, Paltu Sahab and Gharib Das ji.

29. During the time of every Saint, *Pandits* and *Bheshas* exerted all their influence and, as far as possible, made attempts to prevent the spread of the Religion of Saints which, up to the Region of *Pranava*, is in conformity with the Vedic religion, for they were afraid lest they should lose their own livelihood. They therefore tried to deceive and excite ignorant and worldly people in different

ways. The Religion of Saints could not therefore make as much progress as it should have done otherwise.

30. Generally speaking, it is true that all persons are not fit for admission into the Religion of Saints. For example, people, who love worldly enjoyments and have no real desire for reaching their Supreme Lord or for their true salvation, find it difficult to understand this Religion and it is also hard for them to give up the long-established worship of Deities and to accept the Saints as their Deity. And as the priests and others mislead them and also create fears in their minds, they are unable to have strong faith in the Religion of Saints. On the other hand, it is the Will and Pleasure of the Saints that they do not like the idea of their religion being popularly accepted unless and until its secrets are fully understood and absolutely believed in, for a wavering faith would again create the same condition as is noticed now-a-days in connection with the worship of incarnations and gods etc. In other words, people apparently worship *Rama*, *Krishna*, *Mahadeva*, *Vishnu*, *Śakti*, and *Brahma* but in reality they are devoted lovers of wealth, wife, children and name and fame and remain subservient to them. They do not care in the least for the orders of their Deities nor do they have any fear of or love for them. In other words, love does not find any place at all in their hearts. Obviously, there can be no gain from such a faith, whether that faith is in an incarnation or in some god or even in Saints or in the True Supreme Being Almighty Radhasoami Himself.

31. And faith which has been established in a Deity on the basis of the Deity's supernatural powers, *Śakti* etc. cannot at all be relied upon, for, as long as a thing has not been investigated and established by one's reasoning and by proof provided by religion, one's faith cannot be said to be strong and cannot last. Thus it is clearly seen these days that many persons who are known as Hindus

and Mohammedans do not really believe in their hearts in any religion. The reason is that these people have not studied the books of their religion carefully and attentively nor have they made any inquiry from any person who may be carrying on the practices of their religion and hence they are unable to have faith and belief in the statements made in those books, whether they are attractive or repulsive, to the extent they should. Similarly, nobody makes as full an investigation regarding religion throughout his life as he does in regard to other matters. Everyone places his faith in whomsoever he likes according to his own intelligence and common sense or on observing the condition of others or on the advice of his elders and does not investigate the matter at all. Such people have a Deity merely for form's sake and therefore wrong and undesirable activities are increasing in the world day by day and as there is no fear of anybody, nor does anybody care to inquire into what others do, people are descending everyday to lower and lower planes of activity.

32. The *Pandits*, *Sanyasis*<sup>1</sup>, *Sadhus*<sup>2</sup> and *Maulvis*<sup>3</sup> who were the leaders and helped forward the religion of the *Vedas* and of the Holy Koran respectively are themselves deprived of this wealth these days and have themselves got entangled more than all others in the enjoyments and pleasures of the world and in greed and desires for worldly name and fame. Under these circumstances, who is there to point out the mistakes of the *Pandits*, *Bheshas* and the householders and direct them to the right path? This work can be done by Saints only and whosoever in this age would, after carefully understanding their statements, perform the practices taught by them, would certainly escape the deceptions of the mind and the entanglements of *Maya*, otherwise

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1. People who leave family and lead the life of recluses. 2. People who generally put on coloured clothes and go from place to place.  
3. Muslim divines.

everyone has full freedom to act as he likes and in matters of faith, there can be no compulsion or pressure of any kind.

33. There is no doubt about the great mercy of the Saints inasmuch as they have in a few words revealed for the benefit of the *Jivas* of these days the essence of true religion and of the true path and have shown a straight and easy way for reaching the Supreme Being. In other words, devotees in the past started their practice from the lowest *chakra* i.e. the *chakra* at the rectum and, with considerable difficulty and after a long time, only a few succeeded in reaching the 6th *Chakra* and only rare persons attained the *Sahasdal Kamal* or *Trikuti* and thus achieved the status of *Yogis* or *Yogeshvaras*. Now in place of *Ashtanga Yoga* (i.e. *Pranayama*) in which breath has to be controlled, the Saints have made the people begin their practices from the *Sahasdal Kamal* and have taught the *Sahaj Yoga* i.e. the path of the *Surat Śabda Yoga*. This practice can be performed by each and every person and the gain from this practice is much greater than that from *Pranayama* or from other practices like *Mudras*<sup>1</sup> and *Hatha Yoga*<sup>2</sup> etc. In fact, the follower of the *Surat Śabda Yoga*, during his progress, gets all the benefit obtainable from all these latter practices. This will be described later on in detail.

34. One should now consider how far from the real Region to be attained are those people who engage in contemplation at the navel or at the heart centre. For even if these people succeed in achieving complete control over these *chakras*, they would come into contact merely with a reflection of the true Region to be attained. But it has

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1. The expression 'Mudrās' refers to certain practices, internal and external. The Mudrās are five, viz, Chācharī, Bhūcharī, Khecharī, Agōcharī and Unmuni. 2. A system of Yōga in which the devotee tries to force his mind to withdraw from the objects of the world and to achieve concentration of mind by means of prescribed physical exercises and self-torture, mortification etc. The system is most authoritatively dealt with in the Haṭha Yōga Pradīpikā of Svātmārāma.

become very difficult these days to achieve complete control even over the centres at the navel and the heart, because the practices of *Pranayama* and *Mudras* cannot be performed successfully by anybody and as these people have not at all been able to know the secret of higher regions and have mistaken the lower regions for higher regions and the destination, they cannot attain the Highest Region or the Region of the True Supreme Being. It is for this reason that the Saints, Who have reached the highest and the purest Region i.e. the Region of *Sat Nam* and Radhasoami where spirit has no admixture of matter, state that all people in the world have fallen a prey to ingorance and delusion. The Supreme Being is at some place and they search for Him somewhere else. This is the condition of those who do some internal worship and render some service mentally and are engaged in internal contemplation or in establishing control over the six *chakras*, while about those, who are engaged in external worship e.g. in paying visits to Holy places or in fasts and worship of idols, the less said the better, for they live in complete ignorance and darkness and if they continue to keep themselves thus engaged and do not try to search for the Supreme Being, they will not learn anything about the Supreme Being, nor would they obtain His *daršana* under any circumstances.

35. There are six *chakras* from the *Chakra* at the rectum to the *Chakra* below the *Sahasdal Kamal*. It is a matter of great regret that the Supreme Being and the Creator, Who is so Great and so Merciful and Gracious that He has evolved all this creation and has given to human beings wonderful bodies and has also created objects and forms of different kinds and varieties, is being searched for and worshipped by people in idols made of stone or metal and in waters like those of the Ganges<sup>1</sup>, the Jamuna<sup>1</sup> and the Narbada<sup>1</sup> and in trees like Tulsi<sup>2</sup> and Pipal<sup>3</sup> or in

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1. Rivers considered sacred in India. 2. Sweet basil, an aromatic plant. 3. Holy fig tree.



animals like cow, *Hanuman*<sup>1</sup> and snakes. The sun and the moon which are visible and man himself are much greater than these things. To accept things created by the Supreme Being as God and Lord and to worship them and make no attempt to search for the True Supreme Being and on the other hand, to worship things made by one's own hands is indicative of the great ignorance and foolishness of man and also of his carelessness for, even after attaining the wonderful human form, he wastes it in vain and thus goes lower down in the scale of creation and into lower forms of life and even to hell. What greater sin and offence could they commit in respect of their own *Jiva*<sup>2</sup>! If they had any knowledge of the true Supreme Being, they would have had in their hearts some fear and love for Him. How can anybody have any fear of or love for things made by the hand of man?

36. If one is able to come into contact with a Perfect Satguru i.e. Satguru Who is one with the Supreme Being or with a true *Sadh* or a *Faqir* and if they shower their mercy on him i.e. they direct their merciful glance towards him, the process of his achieving salvation may start easily. There is however one difficulty even in this, inasmuch as the *Jiva* considers them deceitful, greedy and fraudulent like other selfish people and therefore does not surrender himself to them. On the other hand, people who are really given to worldly enjoyments and pleasures and are slaves of the world, on getting this opportunity i.e. on finding ordinary people foolish and misguided, have posed themselves as *Gurus* and have thus firmly established a business of considerable profit. Such people have, as far as they could, deceived and deluded poor and ignorant people by promising them wealth, marriage, children, health and fame for which these latter people also had a desire in their

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1. Name of Monkey-god who served Rama. 2. i.e. for the welfare of their spirit.

hearts. In other words, they made these people worship stone, water, trees and animals and gained their selfish object and made them wander in holy places and engage in fasts, *Havans*<sup>1</sup> and *Yajnas*<sup>1</sup> and also declared emphatically that one fast and one visit to a place of pilgrimage would bring them salvation. They never thought that if they had made this a source of their livelihood, there was not much harm but they should have at least taught the right path to these poor misguided people, so that they could also get some benefit. But these people themselves knew nothing about the right path and the the right practices. They are clever in reading, teaching and telling stories to others. It is quite clear from what Lord Krishna told Uddhava<sup>2</sup> that even though he had lived in His company for years and had served Him, it was not possible for Him to take him to His High Abode, and He merely reiterated that Uddhava should first perform the practices of *Yoga* and only then could he become entitled to attain His High Abode.

One should consider that when a devotee like Uddhava could not become fit for the attainment of Lord Krishna's High Abode without performing the *Yoga* practices even after serving the real Lord Krishna and living in His association, how could the Highest Abode be attained by those people who merely make an image of Lord Krishna in stone or metal and spend their time in its worship and service and remain quite indifferent to the performance of the practices of *Sahaj Yoga*<sup>3</sup> and to the devotion of the Satguru. Moreover, conditions are such that from the Heads of temples and the priests down to the pilgrims and worshippers there would perhaps be only a rare person who sincerely believes in the idols, otherwise all of them worship the idol of the

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1. Havans and Yajñas consist in offering fragrant things, cereals, fruits and ghee etc. in fire in the belief that these would thus reach gods. In Yajñas, animals were also often offered. 2. A devotee of Lord Krishna. 3. 'Sahaj Yōga' literally means 'Easy Yōga'. The Surat Śabda Yōga taught in the Radhasoami Faith is called Sahaj Yōga.

world i.e. *Maya* and its objects and make others also worship the same.

37. The same has been the fate of holy places which *Mahatmas* of the past had established for holding Satsang and for doing charitable acts and for people to rest in seclusion away from homes for some days, but they have now been converted into fairs and places of entertainment. Everybody goes to these places for pleasure and enjoyment, to meet friends, to see places and other entertainments and to purchase gifts and other things and prayers and worship etc. are not even mentioned. Now such people are warned that they should carefully consider and try to understand intelligently how could these holy places secure salvation for them in the above circumstances. Fasts have also more or less met with the same fate inasmuch as they have become festivals. The *Mahatmas* of the past had prescribed these fasts for bringing the senses and the mind under control and for keeping awake in order to worship and to attend Satsang, but fasts are now-a-days utilized for playing chess and *chaupar*<sup>1</sup> and playing at cards and for sleeping day and night and eating different kinds of delicious sweets and fruits etc.

38. Thus when

(a) idol-worship which had been prescribed for helping people in their contemplation and for concentration of the mind internally degenerated to such an extent that people went to temples merely for the sake of formality and did nothing except offering garlands, flowers and water to the idol, and

(b) the priests, considering idol-worship as the means of their livelihood, started arranging different kinds of entertainments, dances and decorations etc. in temples, and

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1. A game in which dice is used and upto four persons can play at a time.

(c) Satsang which was really the chief object was altogether forgotten and they arranged new entertainments and decorations in order to win the pleasure and satisfaction of the worshippers, and

(d) the condition of holy places and fasts had deteriorated to such an extent that if a person did not go to a holy place and did not worship the Lord even at his house, he escaped falling a prey to many sins and bad deeds and was much better off than those who went to holy places and there took foods to increase their vitality and engaged in different entertainments and wasted their time in useless activities and at the same time felt proud of having visited holy places,

the Saints were filled with great mercy on observing such sad condition of the times and the people and even though they found that very few people were true seekers and *paramarthis* yet, in their own grace and mercy, they taught the people, through their discourses and writings, to seek the Supreme Abode. They took to the Supreme Abode everyone who listened attentively to their teachings during their life-time, understood them and believed in them and performed the spiritual practices and for all the others, they left their own writings so that those people, who may read and understand those writings, may appreciate the value of the Saints, search for the perfect Sant Satguru in order to attain the true Supreme Being and, giving up all external religious activities and delusions i.e. worship of idols, rivers, animals, trees, deities and incarnations, may develop firm faith and love in the Feet of the True Supreme Being Who is the Creator of all and higher than everything else and thus ultimately achieve His *darśana*.

39. A few names of perfect and true Saints and true *Sadhs* and *Faqirs* who manifested themselves in the last 700 years are given here. They are: Kabir Sahab, Tulsi Sahab, Jagjivan Sahab, Garib Das ji, Paltu Sahab, Guru Nanak,

Daduji, Tulsi Das ji, Nabha ji, Swami Hari Das ji, Sur Das ji and Raidas ji and among Mohammedans, Shams-i-Tabrez, Maulana Rumi, Hafiz, Sarmad, Mujaddid and Alfasani. From a perusal of the discourses and the writings of these Great Personalities one can know how far they had reached and what was the region they had come from.

40. It is a characteristic of the Saints and Faqirs is that they always teach people to have faith in the True Supreme Being and to worship Him internally and they do not allow people to wander in the world seeing idols and holy places or to engage in study of books etc., nor do they teach them to engage in worship of gods and incarnations and prophets. They teach the practice of *Sahaj Yoga* i.e. the *Surat Śabda Yoga* because there is no other method of attaining the True Supreme Being and they also teach people to serve the perfect Satguru of their time and to develop love for and faith in Him. Such Saints and Faqirs day by day reduce the attachment of true seekers and lovers of the Lord for their wife, children, wealth and name and fame and increase their love and affection for the True Supreme Being. They themselves always remain engaged in *Bhajan* and *Dhyan* and put their disciples also on to these activities. They would require their disciples to discard *Dharmas*<sup>1</sup> and *Karmas*<sup>1</sup> of the past and also their delusions, doubts and misgivings and would make them give up the worship of all others except that of the True Supreme Being and would gradually cut away all their internal and external ties and make them reach the Holy Feet of the True Supreme Being during their life-time provided the disciple does not leave *Satsang*<sup>2</sup> and give up their service and

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1. The word 'Dharma' refers to duties and the word 'Karmas' refers to various rituals and religious ceremonies etc. prescribed for a follower of the Hindu religion. 2. Satsang is association (i.e. sang) with 'Sat' i.e. Sat Purusha (Supreme Being) or the Satguru (True Spiritual Teacher). It refers to the congregational divine service conducted under the presidentship of the Satguru or some Saint and also refers to the organization which maintains arrangements for such divine service.

continues to increase his love and faith in His Holy Feet day by day and also performs the practices they teach.

41. According to Sage Vasiṣṭha, ties are of eight kinds. They are : (1) honour and position of one's family, (2) honour and respectability of one's caste, (3) honour and status of one's official position, i.e. the work one does and the authority he wields, (4) considerations of and anxiety regarding good or bad name in the world, (5) attachment for wife, children, wealth and property, (6) prejudice in favour of wrong beliefs and undesirable faith, (7) *Aśa*<sup>1</sup> and greed and desire for the pleasures and enjoyments of the world and (8) egotism.

42. One should feel assured that if there is a *Mahatma* in whose Satsang or association and service, the above-mentioned ties get loosened day by day and love and faith in the Holy Feet of the Supreme Being go on increasing, He would gradually free the devotee from all sorts of ties and make him reach the Original Abode. There is no other method more suitable and appropriate than this for recognizing the Saints and *Sadhs*. If anybody intends to observe the way of life of the Saints, their virtues and their general behaviour and then compare the same with the description given in books on Saints or wants to see their miracles or wishes to examine and test them in some other manner, it would be a sad mistake and an act of foolishness on his part, as this insignificant *Jiva*, with his little intellect and useless understanding, cannot correctly judge their knowledge and behaviour. He should first of all look for that thing only which serves his purpose i.e. he should see how far his heart is filled with yearning and love for the Lord as a result of the *darśana* of the Saints or of listening to their discourses. He should go to the Saints in true humility and with meekness and should not behave towards them with arrogance or cleverness and as far as their methods

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1. Vide Note 1 on page 9.

and ways and conduct of work are concerned, he should not meddle with his little intellect nor try to understand the same, for whatever the Saints do, even if it appears to be merely child's play, there would always be some high purpose behind it and there would always be some gain and benefit to all the *Jivas*. The intellect of an ordinary *Jiva* is incapable of soaring to that height at which he can understand real gain or loss from the activities of Saints. It is because of this that many people, on account of their ignorance and lack of understanding, lose faith in the Saints and thus unnecessarily injure their own interests and do harm to themselves i.e. leave the association of the Saints.

43. The Saints do not like that there should be large crowds in their Satsang or that worldly people should assemble there in large numbers. They want only such people as have a sincere desire in their heart to attain the Highest Abode. They hate the association of people who come with worldly desires. For this reason they do not generally give any manifestation of their high powers or inherent authority, lest on seeing such things, worldly people should come to them in large numbers and should create disturbance in their Satsang and that of their true disciples and in their practices. However, whosoever listens to the discourses and the teachings of the Saints and on their basis develops faith in them is of course enabled to experience miracles internally i.e. the Saints make him see the light and refulgence of the *darśana* and glory of the True Supreme Being within himself and always internally help him in all his work and activities. The devotee then experiences the miracles of the Saints very clearly and also understands them fully and his faith also gets stronger and stronger and his love in the Holy Feet of the Saints goes on increasing day by day.

44. And when a Sant Satguru is pleased to throw open His Satsang to the general public, it often happens

that mendicants and indigent people also come occasionally to His Satsang. The occasional presence of these people in the Satsang has been considered proper and desirable inasmuch as loving devotees of the Satguru sometimes offer money etc. to the Satguru i.e. offer things of the world and money to Him and the Satguru then distributes these things as charity to the poor and indigent people who go there, for the Satguru Himself does not keep these things for Himself.

45. Wherever the Sant Satguru is pleased to establish His Satsang, He deliberately adopts some such things in His mode of life as may irritate worldly people or make them complain and criticize so that those people and other egotistic people who listen about such things may not come to His Satsang and may not create any disturbance there. There is no arrangement in His Satsang for any watch and ward to ensure that good and bad people may be recognized and undesirable people prevented from coming to the Satsang. Therefore, complaints and calumny in which worldly and egotistic people indulge serve as sentinels i.e. keep worldly and egotistic people at a distance from the Satsang. Such people do not come there on account of shame, fear and the sarcastic remarks of worldly people and only those people who have a sincere desire for *paramartha* i.e. those who are seekers of true and the highest *paramartha* join the Satsang unashamed and unafraid of worldly people. Besides, this calumny is also a test of some kind for the person desiring salvation because it immediately becomes clear whether he is a true *paramarathi* or not. A true seeker would never care for praise or be afraid of bad name in the world and of the taunts of worldly and foolish people and would most surely come to the Satsang for the achievement of the real object of his life i.e. *paramartha*, while an insincere man would not go there.

46. Look at worldly people. As they love the  
S.B.—5



world sincerely, they do not hesitate to go to any place for the achievement of their object nor do they feel any shame in behaving submissively at such places. For example, *Brahmans* render service to the people of the other castes and do not feel any compunction in going even to a sweeper's house for the removal of the illness of their children. Similarly, many high caste people, laying aside all thoughts about their Deity and religion, worship the tombs of *Sheikhs* and *Saiyads* and also worship many gods of a low status and ghosts and spirits etc. If worldly people discard their *dharma*s and *karma*s in order to gain their worldly object and are not afraid at all of what will happen to them after their death, how can one believe in the sincerity of those who profess to worship the Supreme Lord if, on account of their fear of calumny and taunts of fools, they do not go to the Satsang of the Satguru? This simply shows that they have no sincere desire for *paramartha* and they have not yet suffered sufficiently in their worldly activities, nor have they yet begun to consider the world such an enemy of theirs that they may try to get rid of it nor is their desire for the *daršana* of the Supreme Being so strong that they may entirely ignore the taunts of worldly people. Such people are not fit for the Satsang of the Saints because they have not developed such an earnest desire that they may appear with humility before the Satguru and obtain from Him the remedy for their miseries and unhappiness.

47. It should also be noted that criticism, taunts and calumny also help in correcting the disciples of the Saints and in making them firm and resolute. If there is no calumny or defamation, the disciple would remain imperfect like before. Calumny and defamation are indicative of the presence of true love, and excepting true lovers i.e. devotees of the Lord, no other person is capable of remaining unafraid of defamation in the world. It has been stated in a Persian couplet :—

ملاست شهینئے بازار عشق است -  
ملاست صیقل زنگار عشق است -

Malāmat shehnaye bāzāre ishq ast,  
 Malāmat saiqlē zangāre ishq ast.

*Translation—*

Accusations of different kinds, like the playing of *Shahnai*<sup>1</sup>, greet one in the market of Love. They serve as grindstone to remove the rust from over one's Love for the Lord.

*Explanation—*

Calumny and ridicule are the Kotwals of the market of Love and they remove all the dirt and moss.

*Gurus* who desire worldly things keep the world and worldly people as their intimate friends and love them and treat them with consideration in every way and desire progress and honour in the world. They always take great care that their disciples may not get displeased with them lest their business and livelihood should suffer. On the other hand, Saints who are true and perfect lovers of the Supreme Being, always desire that worldly people should not disturb their Satsang and should not influence their devotees in any way. They therefore necessarily keep calumny and bad name dear to themselves, inasmuch as they serve as sentinels and keep away such people from their Satsang.

48. It should also be noted that when anybody comes to the Saints, they usually talk to him or explain to him about the '*Satya Vastu*' (i.e. Reality) i.e. *Sat Purusha* Radhasoami and speak of everything else as perishable and insignificant. Ignorant and foolish people take this as calumny and defamation of gods, incarnations and prophets and hold that the Saints calumniate their Deities etc. and they do not consider that if the Saints have spoken of *Brahma*, *Vishnu*, *Mahadeva*, gods, incarnations and prophets as insignificant, whom did they

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1. 'Shahnāi' means an Indian band in which three or four persons play simultaneously on oboes and kettledrum.

praise and whom did they hold as the highest of all? If they have praised the True Being, the Supreme Being Almighty Radhasoami, it should be accepted as correct, for it is necessary and extremely desirable to praise Him Who is the Highest and the True Supreme Being of the entire creation and to teach others to have faith and belief in his Holy Feet and to worship and serve Him, because without this, the salvation of the *Jiva* is not possible. One should realize what a great shame it is to feel irritated on hearing the praise of the Supreme Being and, on account of one's ignorance, not to properly understand the correct meaning of what the Saints say and, instead of appreciating their statements, to condemn the same and to consider the Saints as calumniators.

49. The *Vedas*, *Śāstras*, *Bhagwat* and *Puranas* etc. have stated the ages of *Brahma*, *Vishnu*, *Śiva* and other gods and the incarnations who manifested in the world have also departed from the world. It is thus clearly obvious that the bodies of the incarnations and of *Brahma*, *Vishnu* and *Śiva* etc. are perishable. When all these forms are thus proved to be perishable, how could it be right to accept any imitation of these forms as eternal or to accept it as an object of worship and faith? If people had found out the secret of the spiritual form of incarnations etc. and accepted it as their object of worship and contemplated on it, they might have achieved at least some benefit. But there is nothing to be gained from an unreal form. This clearly shows the mistake of the common people. And if the Saints desire to remove this mistake, people, on account of their egotism and foolishness, hold the Saints to be calumniators. Particularly, people like *Pandits*<sup>1</sup> and *Bheshas*<sup>2</sup> who have adopted religion as business, are always ready to calumniate the Saints.

50. If anybody says that he worships that form and

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1. Learned persons. 2. Those who put on ochre-coloured clothes to show that they have renounced the world.

region of the incarnations which is the Original Form or Region from where the incarnations manifested themselves, his statement would be correct. But even then one needs to consider that if he worships that Form or Region or Deity, why should he not worship that Region from where the regions of all incarnations came into being? Labour and work involved in the attainment of both the regions is equal and method similar, but the results and benefits are different. Hence the object of worship should be the highest and the most superior region and this is the Object of Worship held by the Saints and this is what they teach. This teaching of the Saints does not mean that people should be antagonistic to or jealous of the Deities of other regions, but on the other hand, even the worshipper of *Sat Purusha* Radhasoami will have to concentrate his attention on every region which falls on his way, otherwise he would not be able to cross those regions. However, before starting to traverse this path one must first fix upon the Highest and the Original Abode as his Object of Worship and should understand fully the description and bliss of every region on the way, because there are many people in the world who misguide and delude others. There are many who speak about God, *Parmesvara*, *Paramatma*, *Brahma* and *Para-Brahma*, *Śuddha Brahma*<sup>1</sup> and *Sat Nam* but in reality they do not even possess, as they should, the book-knowledge of these regions nor any details about the regions which fall on the way. Such people are always deceived and it is not clear what Deity i.e. the Deity of which region is called *Brahma*, God or *Sat Nam* by them. It is for this reason that the Saints mercifully made the seeker first of all know the different regions and then made him fix upon *Sat Purusha* Radhasoami Who occupies the highest and top-most region as the Object of Worship and thereafter taught him the method of proceeding on the path. In this manner, the devotee can reach the destination and can

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1. 'Brahma' Who is free from Māyā.

also know the description and the real position of the different regions, and, having a correct idea about the Perfect and True Supreme Being and having recognized Him, as far as one can know Him here in this world, can make a beginning with his practices. If the devotee does not get the secret and is not able to know and understand, he would neither have true love in the Feet of the Supreme Being nor would he be able to make progress day by day nor would he have strength enough to reach the Original Abode. Somewhere on the way he would be deceived and would stop at some stage.

51. Regarding incarnations and gods not being the true Supreme Being, it would suffice to say that they appeared and manifested themselves after the creation had come into being, some in *Dvapara*<sup>1</sup> and some in *Treta*<sup>1</sup>. One should therefore consider as to who was being worshipped prior to their manifestation i.e. whose worship was being done in *Sat Yuga* and through whom did the people attain the highest region. Thus in those days the worship of *Hiranyagarbha* Himself Who is also known as *Pranava* (i.e. *Om*) was prevalent and this worship is mentioned in the *Upanishads* of the *Vedas*. What is then the reason for people giving up that worship and getting entangled in the worship of idols and holy places? The Ganges is said to have come into existence from the time of *Bhagiratha*<sup>2</sup> and it did not exist before. What holy places then existed before the time of *Bhagiratha*? The point is that worship of different kinds which is prevalent these days is of recent origin i.e. it began either in *Dvapara*, *Treta* or *Kal Yuga*. Real worship is the worship of the True Supreme Being which, according to the Religion of Saints, can be performed by everyone. The worship of Incarnations and Prophets can be done only in countries where they were born, for they are not known in other countries and so are not worshipped there.

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1. According to traditional Hindu belief, there are four Yugas or ages, viz, *Sat Yuga*, *Tretā*, *Dvāpara* and *Kal Yuga*. 2. It is believed that *Bhagiratha* brought the Ganges to this earth from *Svarga*.

52. And if the Incarnations and Prophets declared that the Deity of the region from which they had come was the Supreme Being or that they had been sent by the Supreme Being or were beloved of the Supreme Being and made people worship them and treat them as the Object of Worship, it was not wrong of them to do so. But then, only those people who lived in their life-time got the benefit and the Incarnations and Prophets granted them abode in their own region. Those people, however, who joined their sect after them became their followers in name only and the condition of their body and mind did not change at all. So this kind of belief cannot give salvation. Similar is the condition of those who worship the Saints of the past. Those people, who presented themselves before the Saints and served them and performed their devotion and were initiated by them, certainly became entitled to achieve salvation but those who followed later and accepted the Saints as their Deity in name only and did not search for a Perfect *Guru* or Saint or a Perfect *Sadh* of their own time and if they did not follow the path and the methods of practice which the Saints had prescribed, they also, like the followers of other religions, cannot be entitled to salvation. If like other people who are engaged in the worship of idols, holy places, holy books etc., those who believe in the Saints also engage themselves in the worship of *Samadhs*, flags and holy books etc. and do not care to know about the real Form of the Saints or the secret of their region and details of the path and of the method taught by them, and have become only traditional believers in *Samadhs*, holy books etc., they have also got entangled, like the followers of other religions, in different kinds of external activities and delusions and would not achieve salvation. He alone is a true follower of the Religion of Saints who performs the practices the Saints have taught and, after crossing the stages falling on the way, reaches the Region of *Sat Purusha* Radhasoami or at least starts moving on that path. He would

then most certainly attain salvation one day. In brief, whosoever considers that he is following the *Mahatmas*, Incarnations, Prophets or *Gurus* of the past, when he merely professes belief in them, can never get salvation.

53. A true seeker should search for the Perfect Saint or Perfect *Sadh* of his time, i.e. he should live in the association of a Perfect Satguru wherever He may be found and should serve Him with his body and mind and have love for and faith in Him with the idea that all gods, incarnations, *Mahatmas* Saints and *Sadhs* of the past are present in Him and thus achieve his objective. This is so, just as we cannot get wealth, power or position by listening to the stories of and repeating the names of kings of the past even though they were very just and beneficent and we have to seek the king of our time if we need wealth or position and it is only then that our object can be served. Otherwise, we shall not gain anything except some suffering and botheration.

Maulana Rumi has stated:—

چونکه کردی ذات مرشد را قبول  
هم خدا در ذاتش آمد هم رسول

Chūnke kardī zāte Murshid rā qabūl,  
Ham Khudā dar zātash āmad ham Rasūl.

*Translation—*

As you have accepted a particular Personality as your *Murshid* (i.e. *Guru*),

You should consider that both God and Prophet are present in Him.

*Explanation—*

There is no distinction between a Perfect Satguru and the Supreme Being. The Supreme Being and all Incarnations are present in the True Preceptor and the Satguru.

In other words, if you want to meet the Supreme Being, you should search for the Satguru among Faqirs i.e. Saints. It is not necessary that the Saints should be only those persons who wear coloured clothes. Saints are those who having reached the *Sat Lokā*, have become one with the True Supreme Being whether they are householders or ascetics or whether they are *Brahmans* or belong to some other caste. The vision of the Lord is not available in the world anywhere except within oneself or in a Perfect *Sadh* or a Perfect Saint Who is the *Guru* of the entire creation in His right. The seeker will get the *darśana* of the Supreme Being in these two places only and nobody can get any trace of the Supreme Being in idols, holy places, fasts, the four *dhams*<sup>1</sup> and temples.

Maulana Rumi has stated:—

مسجد هست اندرون اولیا  
مسجد گاہے چہلہ هست آن جا خدا

Masjide hast andarūn-i-auliya,  
Sijdāgāhe jumla hast ān jā Khudā.

*Translation—*

There is a mosque within the Saint.  
The 'Place of worship' for all is the place where  
God resides.

*Explanation—*

The temple and the mosque are within the *Mahatmas*. Whosoever wants to pay respects to the Supreme Being and God, should make obeisances to the *Mahatmas*.

1. The word 'Dhām' is generally used for holy places. Four places, viz, Dwārkā, Rāmeśvaram, Purī and Badrīnāth are considered to be the four holiest places in India. They are in four corners of India i.e. the West, South, East and North respectively.



It has also been stated —

گفت پیغمبر که حق فرموده است  
من نه گنجم هیچ در بالا او پست  
در دل مومن بگنجم این عجب  
گر مرا خواهی ازان دلها طلب

Guft Paighambar ki Haq farmudah ast,  
Man na gunjam hech dar bālā ō past,  
Dar dile mōmin bigunjam in ajab,  
Gar marā khwāhī azān dilhā talab.

*Translation—*

The Prophet declared, 'Lord says—'I dwell not in any region, high or low.

'Strange though it may seem, I live in the hearts of my devotees. If you want to meet Me, look for Me in their hearts.' "

*Explanation—*

God told the Prophet that He lives neither in the heavens nor on the earth, but He lives in the hearts of his loving devotees. He who wants Him should enquire about Him from them.

Thus it is desirable for every true seeker of the Supreme Being to search for the Satguru of his time and get initiation from Him. He should also serve Him with his body, mind and wealth and have love for and faith in Him. His object will then be achieved in a short time. A similar idea has been expressed in a Sanskrit *Śloka* also :—

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देव महेश्वरः ।

गुरुरेव पारब्रह्म तस्मै श्रीगुरवे नमः ॥

Gurur-Brahmā Gurur-Vishṇur Gurur-Deva Maheśvaraḥ,  
Gurureva Pāra-Brahma Tasmai Shrīgurave namaḥ.

*Translation—*

Guru is Brahma, Guru is Vishnu and Guru is Lord

*Maheṣvara*. The Guru Himself is *Para-Brahma* and therefore I make obeisances to the *Guru*.

Lord Krishna also has stated in *Bhagwat*<sup>1</sup> and *Gītā*<sup>2</sup> that whosoever wants to meet, serve and love Him can do so by serving His lovers, devotees and *Sadhs* and it will be service to Him and He would be pleased with such a person and he alone, who loves His true devotees, would be dear to Him. Lord Krishna said, 'I do not live either in the sky or in the nether world, nor do I live in *Svarga*<sup>3</sup> or in *Baikuntha*<sup>4</sup>. I abide in the hearts of those *Sadhs* and devotees who love Me.'

54. It should be borne in mind that the Human Form which the Sant Satguru has assumed is only His visible Form. His real Form is one with that of the Supreme Being, for He is always absorbed in the bliss of *Sat Purusha* i.e. the Supreme Being. As long as a true seeker is not able to see the real Form of the Supreme Being within his own self, he should consider the Form of the Satguru as the Form of the Supreme Being and should go on increasing his love for and faith in His Feet. When he is able to get the *darśana* of the Supreme Being within himself, he would become one with the True Supreme Being i.e. with the Perfect Satguru and would then have the same form as that of the Satguru and his object would be achieved. Thus it should be clearly understood that whosoever has succeeded in accomplishing his object, has done so on account of his love for and service to the Satguru of the time and on account of His Satsang and only thus would one's object be accomplished in future also. The Saints, *Gurus*, Incarnations, Prophets and gods of the past cannot deliver discourses nor can they show their

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1. It is one of the most popular of the 18 Purāṇas. 2. 'Gītā' forms part of the great Sanskrit epic poem 'Mahābhārata'. It is believed to contain the teachings of Lord Krishna, Incarnation of Para-Brahma on this earth. 3. The Region of gods. Literally, it means the Region of Light.' 4. 'Baikuntha' is the name of the Region of Viṣṇu.

real form ; therefore the seeker cannot have true love for and faith in them and if anybody has true love, even then he would remain as he is. Of course, he would achieve some internal purification but his *Surat* i.e. spirit will not move from its seat, i.e. his spirit will not ascend to higher regions. Under these circumstances, if anything is achieved with so much labour and difficulty and the spirit continues to stay at a lower region as before, this internal purification will not subsist for ever, for *Maya* has its sway in these regions and whenever it would exert its pressure, love and faith of the devotee would disappear and he would fall a victim to worldly enjoyments and pleasures. Moreover, it is not possible that anyone may gain knowledge of the Real Form of the Supreme Being or that he may get purified of all his evil propensities, as long as he does not render service to the Perfect Satguru and attend His Satsang and thereby obtain His Grace and Mercy. There are many misgivings and doubts in man's mind about whose existence he does not know at all as long as he does not come into contact with the Satguru of the time and he feels that there is no misgiving left in his mind. When he comes to the Satsang of the Satguru, he comes to know how many doubts and misgivings still fill his mind and how difficult it is for him to have true love and faith and how distant and far-off is the Original Abode. Briefly speaking, it is not possible, under any circumstances, to attain true love and *paramartha* without the mercy and help of the Perfect Satguru of the time. Incarnations Who came into the world had also to adopt someone as their *Guru* and a Sage like Śukadeva Who attained knowledge while in the womb of his mother, could not make any progress without being initiated by the *Guru*. Even Sage Narada, who had the authority to go and return from *Baṭkantha*, could not, without the help of the *Guru*, acquire the status which would enable him to stay there. How could this *Jiva* then, without the Grace of the Satguru of the time, make any progress in the attainment of true *paramartha* ?

55. Some people consider the *Vedas*, the *Śāstras* and the Holy *Granth* as their *Guru* and there is no doubt that one comes to know many things from a perusal of these books but if anybody contents himself only with reading and listening to these books and does not search for the Satguru, he is also ignorant and foolish, for the secret and the method of practice which can be learnt from the Satguru of the time cannot be put in writing nor have they been described in the Holy Books and *Śāstras*<sup>1</sup>. These books merely contain some brief references which are sufficient to serve as evidence only ; the rest has been left over for the *Guru* or the Preceptor to explain. One can get knowledge from the study of books but cannot know the path for coming into contact with the True Supreme Being. Thus Holy Books and *Śāstras* are helpful and by studying and understanding them one can improve his conduct to some extent, i.e. he can learn from these books which actions are good and which bad and if a man is an earnest seeker and also a *paramārthi*<sup>2</sup>, he would gradually give up bad actions and begin doing good things but the destruction of the mind and removal of all the evils is not possible without the Grace and Mercy of the Perfect Satguru. As long as mind is not subjugated, the seed of evils and troubles would still be there. If the leaves and branches of this tree of evil fall down, it does not help much, for as long as the seed is there, the branches and leaves would come to life again and new branches would come out whenever one gets an opportunity to enjoy the pleasures of *Maya*. Thus one should understand that the *Vedas*, *Śāstras* and Holy Books can only provide some secrets about the Supreme Being and some evidence in regard to the recognition of the Satguru and one can also

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1. The word 'Śāstra' is used to signify any religious treatise or sacred book of the Hindus and also any work containing commandments to be followed by men. 2. One who tries to achieve 'paramārtha' or is engaged in activities which are helpful in attaining the ideal of 'paramārtha' is called a 'paramārthi'. For 'paramārtha' see Note 1 on page 8.

learn from them how to distinguish between vice and virtue. No other benefit except the above, can be obtained from books. Real and true *paramartha* can be got only through the Perfect Satguru and therefore it is necessary for a true seeker to search for such a *Guru*. Those who believe in the Sages of the past and are quite content, are not sincerely desirous of reaching the Supreme Being and therefore they will not be able to get His *darśana*<sup>1</sup> either.

56. After finding out a Perfect Satguru, one should become His disciple and He alone is a Perfect Satguru Who has reached *Sat Loka* and has become one with the *Sat Purusha* and only such Personalities are known as Saints. Whenever one comes into contact with them, they would not teach any other method except the method of *Surat Śabda Yoga*. They would also explain the internal path and the secret of the different regions on the way and would emphatically enjoin that the spirit should be made to ascend internally with the help of the Form of the Satguru and the *Śabda*. Similarly, in their Satsang and their writings also, this secret and the high status of the Satguru, the *Sat Purusha* and their *Śabda* Form, the details of the internal path of love and affection for them, and detachment from the world etc. are described and praised. If there is a place where anecdotes, stories and extraordinary actions of past Sages are described or only asceticism is emphasized and there is no mention of the internal secret or the method of bringing the mind to a state of quietude and making the spirit ascend to higher regions, that place cannot be called, according to the teachings of the Saints, a Satsang, for the word Satsang refers to a place where association of *Sat* i.e. *Sat Purusha* is available. As the Saints themselves are the Manifest Form of *Sat Purusha*, association with them is Satsang. Moreover, their *Bani*<sup>2</sup> and discourses describe

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1. Vide Note 1 on page 10. 2. The word 'Bānī' is used collectively for poetical and prose literature produced by any Saint.

either the glory of *Sat Purusha* Radhasoami and of His Sant Satguru Form or the method of the attainment of His Original Form and His Original Abode or love for and faith in His Holy Feet or in the sound of the *Śabda* or they describe the experiences which an earnest devotee gets on attaining the different stages on the path. Thus listening to such *Bani* and discourses and contemplating on and assimilating them and uniting one's mind and spirit internally to His Holy Feet and to *Śabda* is also Satsang. It should be noted that Satsang has been highly praised at different places in all old books of every religion. For instance, it has been stated that Satsang even for a short time will remove the sins of millions of lives and that through it, ultimate welfare of the *Jiva* is achieved. Hence if anybody wants to judge about the correctness of this, he should either live in the association of the Satguru and listen to His *Bani* and discourses and have His *darśana* or should apply his mind and spirit to the practices taught by Him and judge for himself. Thus if anybody tries to judge for himself in this manner, he would himself come to believe in the correctness of this and he would himself see what can be achieved from associating with the Saints even for a few days and by performing for a short time the practices taught by them.

57, It is a matter of great regret that these days many people highly praise such men as perform penances i.e. sit surrounded by five fires<sup>1</sup>, keep their arm standing upwards till it gets withered, or stand continuously in water, or sit on pegs or nails<sup>2</sup>, or sit or stand naked day and night in the open or make a show of it by giving trouble or discomfort to their body in some manner or give up cereals and take milk only or continue reciting scriptures the whole day or the whole night, or sit in a cave and do *Sumiran*<sup>3</sup> and *Dhyan*<sup>4</sup> or live

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1. Some Sādhūs perform penances in India by surrounding themselves by fire on all four sides. This fire and the sun from above constitute the five fires. 2. Some Sādhūs adopt this mode of penance in India. 3. Vide Note 2 on page 1. 4. Contemplation of the Holy Form of the Satguru or of some Deity.

in jungles or hills or keep quiet and do not speak to anybody or engage in different kinds of hypocritical activities. The condition of these people is apparently very wonderful and any person who sees them begins to have great regard for them, but if one talks to them or discusses any matter with them, he can come to know the purpose or the desire and the pleasure or the reason for which they adopted this mode of life. Then their real condition whether they are true *paramarthis* or they are mere impostors or hypocrites would be known. One should now try to understand who is a true *paramarthis* and who is a selfish man and an impostor. A true *paramarthis* is one who does all his work with the object that he may obtain the vision of the True Lord and that He may be so pleased with him that He may find him a place in the Original Home so that he may get Eternal Bliss and be released from the joys and sorrows of births and deaths. There is no other object in his mind except this. And impostors, selfish people and hypocrites do all their work with the object that they may be respected, honoured and worshipped and they may get official position, wealth and enjoyments of the world and that all the people may praise them and consider them to be great. There is not much difference whether these people have a desire for enjoyment and honour in this world or for enjoyment in heaven, *Baikuntha* and *Brahma Loka*<sup>1</sup>, for the enjoyments of the former are transitory and the enjoyments of the latter last longer and whether a man lives in *Svarga* or heaven or in *Brahma Loka* or stays on this earth, he will be confined within the sphere of *Kala* and *Maya* and therefore cannot attain true salvation. He would be born and would die again and again and would have to suffer pains and pleasures. Lord Krishna pointed out an ant to Arjun and said that this ant had been *Brahma* many times and many times, *Indra*<sup>2</sup> and had thus achieved high status on many occasions but now in this birth it is an ant. People should now

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1. The Region of Brahmā. 2. The Chief of gods.

understand as to how could those persons who perform practices with the hope of reaching the regions of these deities become immortal and escape the cycle of births and deaths when even *Brahma* and *Indra* could not escape the cycle of births and deaths. Hence those who are engaged in activities like *Havana* and *Yajna*, visits to holy places, fasts, idol-worship, journey to the four *Dhams* or those who are performing devotion, e.g. devotion to Sun, Moon, *Ganeśa*, *Śiva*, *Vishnu*, *Brahma*, *Śakti* or even God in the form of some incarnation cannot go beyond the sphere or *Loka* of *Īsvara*<sup>1</sup> i.e. *Baiṭuntha*<sup>2</sup> for they would, by performing such devotion, attain only the region of their Deity i.e. *Surya Loka*, *Chandra Loka*, *Svarga Loka*, *Śiva Loka*, *Vishnu Loka*, *Śakti Loka*, *Brahma Loka* and *Baiṭuntha* etc. and, after staying there for some time, would be reborn on this earth and would again be subject to the cycle of births and deaths. Those who are engaged in devotion to other lower gods do not deserve any mention at all, for they would get some fruit of their devotion on this earth itself i.e. get some worldly objects or some peculiar powers and remain subject to the cycle of births and deaths.

58. There are many people these days who call themselves *Brahmajñanis*<sup>3</sup> and consider themselves as superior to all others. *Brahma-jnana* is really far superior to all the practices referred to above, provided it is real *Brahma-jnana*, but if this *Jnana* is acquired through the study of books, it is only book knowledge and can never lead to salvation, for it is frequently stated in the books of *Jnana* that attainment of true *Jnana* results in the annihilation of desire i.e. as long as the mind and desire are not destroyed, knowledge of Truth i.e. the Supreme Being cannot be attained and the mind and desires cannot be destroyed without the

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1. The word 'Īsvara' generally refers to Vishnu, though in the Religion of Saints it often refers to the Deity of Sahasral Kamal. 2. Heaven.

3. Those who have Brahmajñāna i.e. knowledge of Brahma.



practice of *Yoga*. Thus, as long as one does not perform the practice of *Yoga*, the *Jnana* or knowledge one gets is only book-knowledge. Everybody who has acquired learning can thus call himself a *Brahmajnani* and consider himself superior to all others. What is then the great thing about this and in what way have the mind and the senses been subdued? If one enquires from those who call themselves *Brahma-jnanis* these days as to what practices they performed to attain their *Jnana*, they feel irritated. Some *Jnanis* reply that they had performed the practices in their past life. If this had been correct, they would have known the methods of practice i.e. they would have recollected the same, for there is no difference between a *Brahmajnani* and *Brahma*. It has been stated :—

ब्रह्मविद् ब्रह्मैव भवति ।

Brahmavid Brahmaiva bhavati.

*Translation—*

One who knows *Brahma* becomes *Brahma* Himself.

And it is also said :—

إِذَا تَمَعَلَ فَقْرَ فَهُوَ اللَّهُ

Izā tama'ul Faqar fahō Allāhō

*Translation—*

When one is filled with the qualities of a *Faqir* i.e. has become a Perfect *Faqir*, he then becomes Allah Himself.

Thus a *Sufi*<sup>1</sup> or *Jnani* should know everything of the

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1. The Sūfis have been a class of Muslim Faqirs who did not follow Islam strictly. They emphasized that only God-realized persons could help people to achieve salvation and therefore they held such Persons in highest esteem. They also believed that performance of spiritual practices was essential. The teachings of Sūfis are almost the same as those of the Religion of Saints.

past. The condition of these *Brahmajnanis*, however, is such that they do not know what they are doing under the dictates of their mind and senses. Under these circumstances, it appears to be a great blunder on their part to call themselves *Jnanis* and *Brahma* and the result of this would be the same as happens in the case of people engaged in wordly activities i.e. they would remain subject to the cycle of births and deaths.

59. *Jnanis*<sup>1</sup> like Vyasa, Vasiṣṭha, Rama and Krishna who lived in the past were all *Yogeshvara*<sup>2</sup> *Jnanis* and were givers of light and they had achieved perfection in the four *Sadhanas*<sup>3</sup>. They therefore laid down that a person who has not successfully completed the four *Sadhanas* cannot be a *Jnani* and would not be entitled even to read the books of *Jnana*. Those four *Sadhanas* are:—

- (1) *Vairagya*<sup>4</sup> ;
- (2) *Viveka*<sup>5</sup> ;
- (3) *Shat Sampatti*<sup>6</sup>, which includes six subsidiary *Sadhanas*, viz, (a) *Sama*<sup>7</sup>, (b) *Dama*<sup>8</sup>, (c) *Uparati*<sup>9</sup>, (d) *Titiksha*<sup>10</sup>, (e) *Śraddha*<sup>11</sup>, (f) *Samadhanata*<sup>12</sup> ; and
- (4) *Mumukshuta*<sup>13</sup>.

The *Jnanis* of these days do not seem to have achieved success in any of these *Sadhanas*. They consider giving up family-life as *Vairagya*, study of books and contemplation of

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1. Those who possess Jñāna or spiritual knowledge. 2. Vide Note 3 on page 14. 3. Any action, practice or method resorted to, to achieve an object or accomplish something is Sādhana. For achievement of True Jñāna or knowledge, four Sāadhanas have been prescribed. 4. Attitude of detachment from the world. 5. Power of discrimination between spirit and matter or true and false or right and wrong. 6. 'Shat Sampatti' i.e. six attainments. 7. State of equilibrium of the mind. 8. Control over or subjugation of the mind and senses. 9. Indifference to enjoyments and pleasures of the world. 10. Power of remaining unaffected by heat and cold. 11. Faith in Sages and Saints and in their statements. 12. Condition of the withdrawal of the mind from external objects and of its turning inwards. 13. Desire for salvation.

their subject-matter as *Viveka* and similarly, they somehow explain their achievement of *Shat Sampatti*. For example, they can endure hunger and thirst at times and can endure heat or cold also to some extent and their senses and mind also become still when they study books and contemplate on them. And they feel that their association with other *Jnanis* and interest in the study and teaching of the books of *Jnana* is *Mumukshuta*. If this is the standard of their intelligence, what advice could anybody give them! It is a matter of regret that they have such great attachment for fairs and entertainments and travel to different parts of the country and for holding *Bhandaras*<sup>1</sup> and bringing groups of *Sadhus* under their flag for acquiring fame that they humiliate themselves before petty householders and collect money from them and from princes and merchants for railway and *Bhandara* expenses and yet they claim that they have attained *Vairagya*! This shows that they do not know at all what really is the form of *Vairagya* and what are its limits. And as their love for reading books and teaching others goes on increasing every day, one wonders what kind of *Brahma Anand* or bliss has been attained by them as it has not changed their mind at all. If one inquires from them why they engage in such activities, they say that they undertake these things with a philanthropic motive. This statement of theirs shows that they do not know what is philanthropy<sup>2</sup>. If there is a *Jnani*, he should be capable of making the *Jivas* attain their ultimate welfare i.e. salvation. Real philanthropy consists in liberating the *Jivas* from bondage and making them reach the Region of Salvation, while making people acquire learning and thereby become egotistic, feeding others,

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1. Feasts arranged as religious functions for spiritual benefit, *Bhandārās* have now become occasions for distributing food to *Sādhūs* and poor people. 2. The original word in Hindi is उपकार (Upakāra). It means 'good of or benefit to others'. The word 'philanthropy' has a comparatively limited connotation and it does not convey the wider sense in which the word 'Upakāra' is used by the Saints:

constructing temples and *dharamsalas*<sup>1</sup>, laying out of gardens and arranging *Sadabrata*<sup>2</sup> etc. do not constitute real philanthropy. Rich people and princes are meant for such philanthropic activities and not *Brahma-jnanis*. A *Brahma-jnani* should liberate *Jivas* from the bondage of mind and senses and make them realize their Original Form and also attain the same so that they may be released from births and deaths and all their troubles and miseries may end. But these poor people cannot do anything of the kind, and as they have not achieved the salvation of their own *Jiva*, how can they help others in achieving it? One does not know what troubles they suffered or what calamity befell them and what quarrels and troubles in the family or their own idleness and laziness made them leave their family and don coloured clothes so that they may get free food and clothes and also name and fame and be worshipped by others. And when these things became available to them to some extent, they thought themselves to be big and superior persons and even as *Brahma* Himself and began collecting wealth from people and establishing firms and earning interest on money thus collected or doing business with it so that they might become more famous and extract service from ten, twenty, fifty or even hundred *Sadhus* by feeding them and might use them as their orderlies in processions which they might organize in fairs, after collecting elephants, horses and palanquins, litters etc. and with bands playing. It is now to be seen whether such people whose minds are full of worldly desires and jealousies could really be *Brahma-jnanis*. When their desires are fulfilled, they become very happy and pass sarcastic remarks on others and are proud of calling themselves as *Mahatmas*, *Pandits* and learned men and *Mahants*<sup>3</sup>. They desire to acquire name and fame by

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1. Dharamśālās are dwelling places established by philanthropic persons where people are lodged without charges. 2. Arrangement for distribution of free food to beggars etc. 3. The word 'Mahant' is used for the Head of a temple or monastery or of any Order of Sādhūs.

showing off their wealth and their superiority over others through processions and with the help of householders etc. They are altogether lost in pride and egotism and have got so much entangled in the meshes of mind and *Maya* that they cannot get out. If anybody points out to them these shortcomings of their *Jnana*, they become angry and get ready to quarrel with him and dub him as impious and an atheist and call him names.

60. It is a matter for consideration whether any distinction could be made between such *Jnanis* and those who visit holy places and worship idols. As a matter of fact, these latter appear to be better, for they are ignorant and could be made to understand while those who are *Jnanis* deliberately turn their attention towards *Maya* and call those people who try to explain to them their mistake as ignorant and jealous and do not act according to their advice. The reason is that neither of these two classes of people have come into contact with a Perfect *Guru*. If they had come into contact with the Satguru, He would have shown them the *Path* of Devotion and made them perform the practices of *Surat Śabda Yoga* accordingly. The whole thing would then have become clear to them, i.e. first of all they would have achieved the purification of their mind and also gained love for the Lord and then they would have got the *darśana* of the Holy Form within themselves and also its bliss. The desires and hopes for the enjoyments of the world would not have cropped up then and they would not have engaged in the quarrels and controversies in which these people now appear to be entangled.

61. Similar is the condition of those householders who had occasion to associate with such *Jnanis*. They call themselves '*Brahma*' but their behaviour and way of life are not in any way better than those of worldly people while in their hearts they are very proud of their intelligence. This is at the root of all sins. Everyone who becomes proud meets with a fall. Thus both they and their

teacher-guides i.e. *Bheshas* and *Pandits* are entangled in the net of *Kala*, *Karmas* and *Maya* and would reap the fruit of their respective actions. They cannot achieve their salvation or *Mukti* by this method.

62. Knowledge has in these days increased considerably and on account of acquisition of learning and growth of intelligence, everyone considers all forms of external worship as absurd and meaningless and there is no doubt that all these are merely false and no benefit can be derived from them. But these people have very little desire for that mode of worship or practice in which the body and the mind are in any way subjected to some strain or restriction nor do they tolerate hard work and discomfort in this connection. Hence the learned people of all religions like the Path of Knowledge<sup>1</sup> and so believe in it and are thus turning into Sophists, *Sufis*<sup>2</sup> and *Brahmajnanis*. They do not at all care to examine their condition nor let others examine it and are always ready to convince other people by using arguments based on learning and intelligence. It has to be considered how could one attain the status of Perfect *Brahma* as long as *Kama*, *Krodha*, *Lobh*, *Moha* and *Ahamkara*<sup>3</sup> fill his mind. If *Brahma-jnana* means only the study and understanding of a few books, there would then be no difficulty in becoming a *Brahmajnani*. Everybody who has achieved some knowledge and has some intelligence can read these books of *Jnana*, but internal purification of the mind and the senses after controlling them is quite a

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1. Three ways have generally been resorted to in order to attain salvation and Path of Knowledge i.e. *Jnāna Mārga* is one of them, the other two being *Bhakti Mārga* and *Karma Mārga*. 2. Vide Note 1 on page 50. Here the word 'Sufis' has been used for those who call themselves so, though they have not made any effort to make internal progress. 3. There are many feelings or passions in which man generally indulges. These have been put in 5 categories and named as *Kāma* (Desire), *Krōdha* (Anger), *Lōbha* (Greed), *Mōha* (Attachment) and *Ahamkāra* (Egotism).

different matter and it cannot be achieved without performing the practices of *Yoga*.

63. If anybody advises these *Jnanis* to sit for spiritual practices for a short time and concentrate on their own spirit, their fickle mind does not allow them to do so even for a little while. If they had performed the practices of the *Surat Śabda Yoga* according to the teachings of the *Saints*, they would have been able to judge about their own condition and also to know how fickle their mind is, but they have no knowledge of the *Surat Śabda Yoga*, nor have they any desire to perform the practices of *Yoga* and do not even consider them necessary. And some of these people have made it a practice to contemplate on the subject-matter of the books they read and imagine themselves as separate from everything i.e. they are not the mind, the body or the senses nor any object and that they are different from *Maya* and are unborn and unattached and this and that etc. etc. They have accepted such contemplation as sufficient practice and they consider the little stillness of mind that they have thus acquired to be spiritual bliss. Such bliss had been attained by Sheikh Chilli<sup>1</sup> also when he thought that he was the King of a country, that he had a grand palace and a big retinue, but when he opened his eyes, there was nothing.

64. On careful examination, the condition of these *Jnanis* also appears to be similar to that of Sheikh Chilli inasmuch as they declare themselves to be *Brahma* and also as having the *Sat Chit Anand*<sup>2</sup> form, but if anybody criticizes them or taunts them, they are ready to lose their temper. Similarly, if they see anything attractive or hear about it, they become anxious to have it and see it. If anybody praises them, they become happy and are pleased with him and if anybody speaks ill of them, they get displeased with him and are

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1. A fictitious person believed to be a great dunce. 2. The form which is *Sat* (i.e. self-existent), *Chit* (i.e. all-knowing) and *Anand* (i.e. blissful).

ready to quarrel and fight with him, while on account of the fickleness of their mind, they are unable to stay at one place or in one locality. If they had attained spiritual bliss, would they have wandered thus from place to place and begged for money from various people in order to go to different places and to see different things and would they have wandered in Holy places and temples and rubbed shoulders with people engaged in outward religious activities? If a person who had no money gets a few thousand rupees from somewhere, he starts business with that money and stays peacefully and in happiness in one place or if one gets some service, he does not then search for it anywhere else and remains happy and contented with it and gives up all anxieties and botheration. It is not understood what kind of *Brahmajnanis* they are who call themselves *Brahma* and *Atma* and yet have not attained even so much bliss of *Brahma* or *Atma* that they could stay at one place for a few years and enjoy that bliss and would not wander from place to place to see fairs and entertainments and to construct buildings or to lay out gardens etc. It is quite clear from such a condition of theirs that their knowledge is only book-knowledge i.e. it is mere sophistry and is not real knowledge and that the bliss of *Atma* and *Brahma* which they praise so much and of which they speak so highly has never been experienced by them.

65. One is said to attain true knowledge when he has a direct vision of *Brahma*. Its joy is so great that a man can spurn the kingdom of seven countries, what to say of the joy of family life, provided that that joy is available. According to the Religion of Saints, *Brahma* is the *Lakshya* Form of God and this very *Lakshya* Form has an admixture of *Maya*. The *Vedantis*, however, take this *Lakshya* Form as *Śuddha Brahma* and consider the *Vachya* Form of God as having an admixture of *Maya*. But the Saints who have gone beyond both these Forms of *Brahma* declare that both these Forms of *Brahma* i.e. *Vachya* and *Lakshya* have an

S.B.—8



admixture of *Maya* i.e. *Maya* is apparent in the former and in the other (i.e. in the *Lakshya Form*<sup>1</sup>) it is very refined and invisible.

66. It should be noted that all Incarnations from the high region and *Yogeshvara Jnanis* and all gods and all Prophets and Incarnations from the lower region manifested themselves either from the *Lakshya Form* of *Brahma* or His *Vachya Form*. Thus those who are worshippers of the *Vachya Form* of *Brahma* and those who have knowledge of His *Lakshya Form* have not gone beyond the limits of *Kala* and *Maya* and therefore cannot escape births and deaths.

67. The path taught by the Sant Satguru is superior to all others and He teaches the worship of the True Supreme Being i.e. of *Sat Purusha Radhasoami*, Who is beyond and above *Brahma* and *Para-Brahma*, so that the *Jivas* may go beyond the limits of *Maya*. A true *Sadh* is one who has access to the *Dasam Dwar* i.e. the *Sunn Region* and he alone is *Yogeshvara Jnani* and those who remain below this Region belong to a status lower than that of a Perfect *Sadh*. Hence everyone, who desires to attain true salvation, should accept the ideal (i.e. *Sat Purusha Radhasoami*) as his Deity as advised by the Saints. This Name *Radhasoami* has been revealed by the True Supreme Being Himself. Whosoever comes to know the secret of this Name and, after surrendering himself to *Radhasoami*, repeats it internally according to the method prescribed by the Saints or listens to the sound of this Name within himself will surely achieve salvation and can easily get proof of this within himself by performing the practices for a few days.

68. It has been stated above that all Incarnations and *Yogeshvara Jnanis* and Prophets and *Yogi Jnanis* etc. had come down either from *Dasam Dwar*, *Trikuṭi* or *Sahasdal*

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1. The *Lakshya Form* of *Brahma* is at *Trikuṭi* while the *Vachya Form* is in *Sahasdal Kamal*.

*Kamal* and the four *Vedas* appeared from *Nada* (i.e. *Pranava*) in the Region of *Trikuti* and Deities like *Brhama*, *Vishnu* and *Mahadeva* appeared from below the Region of *Sahasdal Kamal*. Thus the status of all these is lower than that of the Saints and the *Sat Purusha*. In other words, Saints occupy a higher position than all these and the latter are all subordinate to the Saints and the Saints are subordinate only to *Sat Purusha Radhasoami*. It is for this reason that the Discourses and the *Bani* of the Saints and *Faqirs* are superior to the *Vedas*, *Śāstras*, the Holy *Koran* and the *Puranas* i.e. they pertain to higher regions. The *Vedas*, the Holy *Koran* and the *Puranas* are like laws for regulating the conduct of the people of the world and the first object of these is *pravritti*<sup>1</sup> i.e. management and maintenance of the world and they deal with *Nivritti*<sup>1</sup> (i.e. salvation) only to a very little extent. So far as the Discourses of the Saints are concerned, their primary object is *Nivritti* (i.e. salvation). Hence the *Bani* and Discourses of the Saints are superior to all revealed books and herein lies the greatness of the Saints. The *Vedas* and all other revealed books pertain to that region from where the three *gunas* and the five *tattvas* appeared and from where *Maya* also i.e. physical creation manifested itself, while the writings of the Saints pertain to that region where there is not the least trace of *Maya*. This is why the Saints speak of *Nivritti* only while the others speak of both *Nivritti* and *Pravritti*, and as a matter of fact, speak more of *Pravritti*. For example, the *Vedas* have eighty thousand *Ślokas* pertaining to *Karmakāṇḍa*<sup>2</sup>. This is all *Pravritti* and they have sixteen thousand *Ślokas* of *Upasana Kāṇḍa*<sup>3</sup> and only four thousand of *Jnana*

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1. There are two ways of life, viz, *Pravṛtṭi Mārga* and *Nivṛtṭi Mārga*. Followers of the former lay emphasis on acquisition of worldly things while those of the latter, emphasize achievement of salvation. 2. The word 'Kāṇḍa' means section of a book, here of the *Vedas*. 'Karma-Kāṇḍa' means that portion of the *Vedas* which deals with ceremonial rites and rituals etc. 3. *Upāsana Kāṇḍa* refers to the section dealing with the worship of the Lord (e.g. prayers etc.).

*Kanda*<sup>1</sup> i.e. *Nivṛtti*. The same is more or less the case with the Holy *Koran* and all other revealed books inasmuch as they contain historical facts to a great extent and the method of spiritual practices and of recognizing the Supreme Being is mentioned only to a very small extent. Lord Krishna Himself told Arjuna<sup>2</sup>, as stated in the *Gīta*, that he should go beyond the limits of the *Vedas* which pertain to the three *gunas*<sup>3</sup> i.e. he should go to the region above the region of the *Vedas*. The *Śloka* is given below :—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

Traiguṇyaviśhayā Vedā nistraiguṇyō bhavārjuna.<sup>4</sup>

*Translation—*

The *Vedas* pertain to the three *gunas*, but you should go beyond the three *gunas*, O Arjuna.

And it has also been stated that as long as man is entangled in the *karmas* and *dharma*s i.e. in worship as prescribed by the rules of *Varnaśrama*<sup>5</sup>, he is a slave of the *Vedas* i.e. he has to act according to the teachings of the *Vedas* and when he gets beyond the limits of *Māyā* and the three *gunas*, he occupies a higher status than that of the *Vedas* i.e. he becomes the creator of the *Vedas* and his orders are superior to the orders of the *Vedas*. The *Śloka* is

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1. Jñāna Kāṇḍa refers to the section dealing with the Knowledge of Reality. 2. One of the Pāṇḍavas who was very much devoted to Lord Krishna. 3. The creation in Brahmanāṇḍa and Pinḍ is subject to three *guṇas*, viz, Sattva, Rajas and Tamas. See Note 1 on page 2 also. 4. From *Gītā*, 1st line of *Śloka* 45 of Chapter II. 5. Hindu religion recognizes four 'Varṇas'. The word 'varṇa' (वर्ण) means colour (e.g. white, dark etc.), but came to refer to four principal castes, viz, Brahmans, Kshatriyas, Vaiśyas and Śūdras. Similarly, it established four *Āśramas* (i.e. stages of a man's life), viz, Brahmacharya (Period of celibacy and study), Gṛihastha (Period of family life), Vānaprastha (Period of retirement passed in seclusion) and Sanyāsa (Period of renunciation and asceticism). Rules regarding Varṇas and Āśramas had to be followed by all.

also reproduced here :—

वर्णाश्रमाभिमानेन श्रुतिदासो भवेन्नरः ।

वर्णाश्रमविहीनश्च श्रुतिपादोऽथ मूर्ध्वनि ॥

Varṇāśramābhimānen Śrutidāsō bhavennarah,  
Varṇāśramavihīnaścha Śrutipādōtha mūrdhvani.

*Translation—*

Whoever is engaged in *Varṇāśrama*<sup>1</sup> and takes pride in it, becomes a slave of the *Śruti*<sup>2</sup> i.e. the *Vedas* but a man who goes beyond the *Varṇāśrama* has his feet on the head of the *Śruti* i.e. the *Vedas*.

In the same manner, those Mohammedan *Faqirs* who were perfect were also not subservient to the instructions laid down in the Holy *Koran*. On the other hand, their orders were superior to the orders of the Holy *Koran*.

69. These statements were made by those Saints and true and perfect lovers of the Supreme Being who reached the *Sat Lokā* and became one with the Supreme Being and who saw from there that there were innumerable *Tirlokis*<sup>3</sup> and innumerable *Brahmandas* and in each *Brahmanda*<sup>4</sup>, separate *Brahma*, *Iśvara*<sup>5</sup>, *Maya*<sup>6</sup> and *Śakti* i.e. God of the worldly people and His *Śakti* and innumerable incarnations, innumerable *Brahmas*, *Vishnus*, *Mahadevas*, gods, prophets and *Auliyas*<sup>7</sup>, *Ambias*<sup>8</sup>, *Qutubs*<sup>9</sup>, angels, *Yogesvaras* and *Jnanis*, *Rishiśvaras*<sup>10</sup> and *Muniśvaras*<sup>11</sup>, *Siddhas*<sup>12</sup> and *Yogis*, *Indras*<sup>13</sup>

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1. i.e. engaged in performing duties laid down for the 4 *Varṇas* and 4 *Āśramas*. 2. Ancient religious literature of Hindus consists of *Śruti* and *Smṛiti*. *Śruti* includes the *Vedas*, *Brāhmaṇas*, *Āraṇyakas* and *Upanishads*. Literally, 'Śruti' means knowledge received internally by *Rishis*, most probably by intuition. 3. The word 'Tirlokī' refers to a set of *Pinḍ*, *Anḍ* and *Brahmanḍa*. 4. Vide Note 1 on page 19. 5. Presiding Deity of *Trikūṭi*. 6. Vide Note 3 on page 5. 7. Vide Note 5 on page 10. 8. A class of *Faqirs*. 9. *Faqirs* who are entrusted with administrative work in the creation. 10. Chief among *Rishis*. 11. Chief among *Munis*. 12. Those who have acquired and possess supernatural powers. 13. 'Indra' is the Chief of gods.

and *Gandharvas*<sup>1</sup>. The Saints whose status is so high would never care even to look at all these Personalities nor would they bother at all about their orders. There is a Presiding Deity of every *Triloki*, who is known as *Brahma* or *Īśvara* i.e. *Brahma Maya Śabala*<sup>2</sup>. His regions are *Tirḡuti* and *Sahasdal Kamal*. Such innumerable *Brahmas* and *Īśvaras* have originated from the Original Abode i.e. have been created by *Sat Purusha Radhasoami*. Only the Saints have reached that Original Abode and nobody else is capable of reaching there. If any person develops love for and faith in them and attends their Satsang, he is also mercifully extricated from the entanglements of *Maya* and lifted up to the August Presence of Merciful Radhasoami.

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1. A class of gods. 2. i.e. Brahma with an admixture of Māyā. The word 'Śabala' means variegated or coloured.

MAY THE MERCIFUL RADHASOAMI HAVE MERCY !  
MAY RADHASOAMI HELP !

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## SAR BACHAN

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**DISCOURSES DELIVERED BY PARAM PURUSHA  
PURAN DHANI RADHASOAMI SAHAB AT THE  
TIME OF SATSANG, SOME OF WHICH HAVE  
BEEN RECORDED FOR THE GUIDANCE  
OF SATSANGIS**

1. It is stated at every place and in every *Śabda*<sup>1</sup> of the Holy *Granth*<sup>2</sup> that one should search for the Satguru but it is a matter of regret that nobody searches for the Satguru. People simply waste their time in visiting holy places and in reading books.

2. One should first of all develop love for the Satguru. A person who has adopted such an attitude will one day gain everything, while he, who is engaged in the search for the Holy Name and *Sat Loka* but has not developed love for the Satguru, would gain nothing. The chief thing is love for the Satguru ; it would make one free from all attachments.

3. One should continuously examine his condition internally and see whether *Kama*, *Krodha* etc. have been controlled or not. If not, one should continue performing his practices and should not engage in discussion and debate with anybody. This advice should always be remembered.

4. The Satguru declares that His association with the disciples is in connection with *paramartha* and He would

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1. The word 'Śabda' here means poem. The poems of Saints are known as 'Śabdās'. 2. The book containing the Śabdās of the Sikh Gurus, the Holy Book of the Sikhs.

have nothing to do with those who indulge in the evil tendencies of their mind.

5. There are four things that may be achieved, viz, *Karma*<sup>1</sup>, *Upasana*<sup>2</sup>, *Jnana*<sup>3</sup> and *Vijnana*<sup>4</sup> but none of these can be attained without the help of the Satguru. If one contacts a Perfect *Guru*, He would engage the devotee in the achievement of whatever he is fit for, but if he contacts an impostor for a *Guru*, the *Guru* would advise according to the inclinations of the disciple. This would not benefit the disciple in any way, but on the other hand, he will be at a loss, because he would not then be able to gain anything elsewhere.

6. When Kabir Sahab<sup>5</sup> advised *Brahma* about the *Sat Purusha* and *Brahma* was filled with the desire to search for the *Sat Purusha*, He was deceived by *Kala*<sup>6</sup>. What can the poor *Jiva* then do without the help of the Satguru in connection with the search of the *Sat Purusha*?

7. If there is a devotee who deserves to get spiritual experiences, he would get the same but none is so advanced in devotion that spiritual experiences could be granted. Whatever they are doing is mere imitation. But one should not worry on this account. Such is the *Mauj*<sup>7</sup> of the Lord this time that salvation would be granted to all, whether they deserve it or not.

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1. i.e. deeds through which one can earn merit. 2. Worship or devotion. 3. Knowledge or acquisition of knowledge. 4. Special knowledge i.e. knowledge of the Ultimate Reality. 5. A Great Saint of India in the 15th century. 6. 'Kāla' is the name which the Saints generally use for Para-Brahma. The Atharva-Veda and the Gītā also have used it in this sense. 7. Any, even the least, commotion on the spiritual plane, which results in activity on the spiritual plane, or even on the mental and physical planes, is called 'Mauj'. Literally, the word means 'wave' of the sea. The Supreme Being is often described as the Ocean of Spirituality and as such, the word 'Mauj' is used for the 'Will' of the Supreme Being. As Incarnations and Saints etc. also act from the spiritual plane, the word 'Mauj' is used also when we speak about their Will or Pleasure.

8. Love of the Lord is necessary both to enable one to surrender himself to the Lord and to perform one's practices. Without love, neither can there be any surrender nor can practices be performed successfully.

9. *Ghee*<sup>1</sup> is present in milk and fire is latent in timber but as long as they do not become manifest, milk cannot serve the purpose of *ghee* nor can timber, that of fire. In the same manner, *Brahma* is within man, but if anyone calls himself *Brahma* while *Brahma* has not manifested within him, it is wrong of him to call himself so.

10. The chief thing is devotion to the *Guru*. As long as there is no devotion, nothing can be achieved. It is therefore necessary to develop complete and true devotion for the *Guru* by all possible means.

11. The Supreme Being is within you in the same manner as there is fragrance in the flower. The flower is visible but the fragrance is not. Those who possess the sense of smell can perceive the fragrance in the flower. Similarly, those who have been granted the faculty of knowing the *Guru* can realize the presence of the Supreme Being within themselves.

12. The performance of *Bhajan* practice by some Satsangis is like the working of an oil mill<sup>2</sup> by an ox who moves round and round the whole day but remains within the house and feels proud that it has traversed 24 miles. Similarly, the mind within man is like an ox as it engages in the *Bhajan* practice but does not ascend to higher regions. This simply makes a man more proud that he has performed *Bhajan* for two hours and yet he gets no joy in it. If one experiences joy in *Bhajan*, there would be no pride, but as long as a man does not go beyond *Trikuti*, he would not get pure joy.

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1. Clarified butter. 2. For expelling oil from oil-seeds many people in India have in their house a wooden press and an attached pole to which an ox is yoked. As the ox moves round and round the press, the press is worked and oil expelled.



13. All *Jivas* are fit for *Bhakti* (devotion) only in the present times and nothing else, but they are not quite fit even for *Bhakti* at present. There is, however, no harm in performing devotion and *Bhakti* is dear to the Supreme Being and He likes nothing else. He accepts devotion to the Satguru only and is not pleased with devotion to anybody else.

14. The camel driver has the rein-string<sup>1</sup> of only one camel in his hand and camels follow in thousands one after the other. Similarly, there is only one *Gurmukh*<sup>2</sup> but many *Jivas* attain their salvation because of Him.

15. The Satsang is like the philosopher's stone. He who joins the Satsang in all sincerity is turned into gold<sup>3</sup>, just as iron on coming into contact with the philosopher's stone turns into gold. However, if any man is insincere, he would, like iron, remain unaffected even though the Satsang is definitely like the philosopher's stone.

16. There are some Satsangis who become very angry with one another when engaged in some service of the Satsang. This is not proper for them. It is the habit of worldly people to get angry when they notice any obstruction in their work. If a Satsangi also has the same habit, he and worldly people would be alike and there would be no difference between the two. A Satsangi should have forbearance. Anger is a stratagem of *Kala* and it should not be allowed to enter one's mind. If one behaves very obstinately at any time, the other person should be forbearing.

1. A small wooden piece is put in the nose of a camel to which a long string is attached. This is used to control and guide the camel.  
 2. Devotees are said to be of two classes, viz, *Guru-mukh* and *Man-mukh*. Those who keep their face (*mukh*) towards the Satguru (Spiritual Teacher) i.e. who strive to win the pleasure of the Satguru and avoid everything which may be displeasing to Him are known as *Guru-mukh*. *Man-mukh* acts according to the dictates of his mind.  
 3. Just as gold is the most precious of all metals, such a man also becomes precious among men.

17. It is easy to listen to and understand anything because one can outwardly listen and even understand a thing, but if it has no effect internally, that listening and understanding is meaningless. If what one listens to, really affects a man, his behaviour would also change accordingly. The outward behaviour of a man would conform to his inner feelings. This is the rule. It is necessary for Satsangis always to keep this in mind and a Satsangi does always keep it in mind, for he always has the greatest reverence for his Lord, the Satguru, and if one does not have such regard for the Satguru, it is always very difficult to have this consideration in one's mind i.e. without such a protector, this inimical mind does not allow proper judgment to be exercised. It is therefore desirable for every Satsangi always to keep his Lord, the Satguru and *Śabda* uppermost in his mind. He should never forget this.

18. Just as all people have had desires for worldly things in life after life, so should they be filled with the desire for *paramartha*. It is only then that a *Jiva* can achieve something in *paramartha*.

19. This world is a wilderness but people consider it to be a habitation and its objects, which are perishable, as real and permanent and they have no knowledge of what is real and permanent in this world. How can then the *Jiva* prosper and how can he devote himself to Satsang?

20. *Jivas* are not fit even to join the association of the Saints. If they attend the Satsang for some time, they may become fit for sitting in the Satsang. One may advise them as much as one likes, but they continue to examine Satsang and its activities cleverly with their intellect, though the real purpose of Satsang and its activities is beyond the reach of human intellect. This path is the path of Love and Love cannot be attained without Satsang and *Kala* does not allow the *Jiva* to attend Satsang. The *Jiva* is also helpless and is unable to do anything in the matter.

21. One should develop such love for the Saints as the fish has for water. Whosoever develops such love for the Saints becomes dear to them and only such a devotee would get released from the world.

22. One should keep in view what his mind says and what the *Guru* orders. Following the orders of the *Guru*, he subdues his mind and following the dictates of his mind, he turns his face away from the *Guru*. But he who has a real desire for *paramartha* would follow the *Guru*, while he who has no fear would be carried away by the impulses of his mind.

23. Nothing would be gained from the *path*<sup>1</sup> (*pāṭh*) of the books of the Saints or by learning them by heart as long as one does not put their teachings into practice. One should therefore act according to the discourses he hears, otherwise his listening to and understanding them would go in vain.

24. These days people do not have even one-fourth of that love for the Satguru as they have for fasts, holy places and idols. Therefore they are not affected at all internally. If they hear the discourses or have the *darśana* or repeat the Holy Name, they do so only outwardly. If they could contact a Perfect Satguru, He would influence their hearts in all possible ways. Except the Satguru, there is none else who can influence them internally.

25. As long as one does not have faith in the Perfect Guru of his time, he cannot escape the cycle of births and deaths. Even if one is among the followers of the Saints of the past and has fixed his faith in them, and does not have faith in the Perfect Satguru of his time and does not act according to His instructions, he cannot escape the cycle of births and deaths, because the Saints of the past also have ordered that one can achieve his object only if he surrenders himself to the Perfect Satguru of his time.

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1. The chanting of religious or mystic poems (*Śabdas*) or of poems of love and devotion for the Supreme Being is called '*pāṭh*'.

26. He alone who has a true desire to reach the Supreme Being can subjugate his capricious mind. Just as an elephant in rut wanders in the jungles from place to place and nobody can stop him but when he is goaded by the driver, the same elephant comes to be used as a ride for the king and begins to live happily, similarly, those who are *Gurumukhs*, i.e. who obey the orders of the *Guru*, will get admission into the Palace of the Supreme Being and those who have not surrendered to the *Guru* would get entangled in the cycle of births and deaths. Hence, as far as possible, one should strive hard to develop the mentality of a *Gurumukh* and his *Guru* should be a Perfect *Guru*.

27. Whatever we state and advise is according to what people deserve. These days however no person appears to be really deserving. Those who are known as great *paramarthis* make hundreds of disciples and, whether the disciple is a householder or a *Bhesha*, they make him read *Vicharmala*<sup>1</sup> and convert him into a *Jnani*. But both such *Gurus* and their disciples are misguided and they will not achieve anything except that they would become egotistic. Those who are among the followers of *Guru Nanak* have kept the Holy *Granth*<sup>2</sup> with them tied up in a bundle and perform its *Arti*<sup>3</sup> and prostrate themselves before it. They have been doing so for a long time but so far the Holy *Granth* has not blessed them so that the Holy Name may fill their mind and they may be happy. They do not think that they should also search for the *Sant Satguru* whom the Holy *Granth* has praised. They do not act on the advice which

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1. Name of a book. 2. The Holy *Granth* is the most authoritative book of the Sikh religion. It contains the compositions of the ten *Gurus* (Preceptors) of Sikh religion and also of some other Saints. It is in *Gurumukhī* language. 3. The words 'Ārat' and 'Ārti' are commonly used in India in connection with the worship of deities etc., when the devotee brings a lighted lamp or lamps on a dish or plate and also brings his offerings and, after moving the dish or plate in front of the Deity in a circular motion, places his offerings before the Deity.

the *Guru* had wished to be followed these days. One should consider the fact that there was no *Granth* when *Guru Nanak* manifested Himself and that He must then have guided people by his own discourses only. It is clear from this that the *Granth* cannot create Saints and that the Saints are not dependent on the *Granth* and that they have the power to make Saints and, whenever they so like, write *Granth*s also. There are many people who have read through the Holy *Granth* hundreds of times but have never cared to think what teachings are contained in the *Granth*. Such reading of the *Granth* will not serve any purpose. It is necessary to search for the *Sant* *Satguru* who can remove all misconceptions. There is no other method of escaping the cycle of births and deaths.

28. The *Satsang* of the Saints is such a *Kalpataru*<sup>1</sup> that it removes all worldly desires and though it is said that the legendary *Kalpataru* fulfils all desires but so far nobody has been able to find it. For this reason, *Satsang* is the real *Kalpataru*. One should, therefore, attend *Satsang* again and again. If one cannot do so for long periods, he must attend for short periods, but should do so with all sincerity and not with hypocrisy, as in the latter case, he would not gain anything.

29. The diamond makes a hole in a pearl but not in stone. Similarly, the teachings of the Saints produce their effect on a man possessing *adhikāra*<sup>2</sup> but they do not produce

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1. In Hindu mythology, there is mention of *Kalpataru* or *Kalpa-vriksha* and it is stated that all desires of man are fulfilled by this tree which is in heaven. 2. It is believed that a man is moved by a desire for 'paramārtha' only when his 'samskāras' are favourable. As a man's 'samskāras' determine the circumstances of his life, his physical and intellectual qualities and his attitudes and aspirations etc. etc., his desires as well as his abilities are in a way determined by his 'samskāras'. The word 'adhikāra' signifies that a man with 'adhikāra' for 'paramārtha' is physically, intellectually and by his desires, aspirations, *samskāras* etc. fit and willing to engage in activities pertaining to 'paramārtha'. And as a man engages in 'paramārtha', his 'adhikāra' for achievement of higher and higher stages of 'paramārtha' goes on increasing.

any effect on a person who has no *adhikāra*, but if the latter also continues to attend Satsang regularly, he would also one day become fit for attending the Satsang. The trouble, however, is that he would not be able to stay in the Satsang.

30. In the beginning, everything was unmanifest and *Purusha* i.e. the Supreme Being was in a state of absolute self-absorption until there was creation. When it was His *Mauj*<sup>1</sup> (Will and Pleasure), *Śabda* manifested and then from the *Śabda* the entire creation manifested itself i.e. first of all *Sat Loka* and then from the currents of the *Sat Purusha*, the three *Lokas* and the entire universe came into existence.

31. The *Para-Brahma Paramatma*<sup>2</sup> is present in all *Jivas* but He cannot release or uplift any *Jiva* out of this Ocean of the world and, instead of uplifting *Jivas*, He is, day after day, making them go down deeper and deeper. But when the same *Para-Brahma Paramatma* assumes the form of the Satguru and imparts His instructions, He can release the *Jivas* from the entanglements of the world. But the people are so blind that they do not establish contact with this Form which liberates people; they simply contemplate on His Invisible Form. This contemplation of theirs is not accepted by the Supreme Being because He has made it a rule that He would meet only those who would meet Him through the Satguru and those who are without a *Guru* cannot find admission into His August Presence. Now if anybody enquires why *Jivas* do not follow the advice of the Saints, the reply and reason is that they have neither fear nor desire to meet the Lord. Whosoever has fear of the Lord, will also have desire to meet the Lord. First of all he should have fear.

32. The *Gurus* of these days accept people as their

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1. Vide Note 7 on page 64. 2. *Parama Ātmā* i.e. Supreme Ātmā or Supreme Being. The word is generally used for God.

disciples and then engage them in the worship of stone<sup>1</sup>, water<sup>2</sup> etc. What was desirable was that they should have made people love them but they are helpless in this. If they themselves had ever loved their *Guru*, they could have taught their disciples to love them. Such *Gurus* cannot even be called real *Gurus*

33. It is desirable for a person, who earnestly seeks *paramartha* and is afraid of the cycle of births and deaths, that he should first of all contact a Perfect *Guru*, for as long as one has not developed love for the *Guru*, his heart cannot be purified and as long as the heart is not purified, the Holy Name cannot benefit him. The farmer first prepares the fields for sowing and then sows the seed. If he sows the seed without properly preparing the field, nothing would grow. Similarly, love of the *Guru* is necessary for preparing the ground of a man's heart. As long as there is no love for the *Guru*, the Holy Name would not do any good. These days people usually stay at their homes and repeat the Holy Name there and have nothing to do with a *Guru*. Such people would be deprived of both the things, i.e. they would neither find the *Guru* nor would they succeed in repeating the Holy Name. The gift of the Name can be granted by the *Guru* only, but as these people have not developed love for the *Guru*, they cannot get the gift of the Name.

34, The status of all the gods including *Brahma* and all incarnations including Rama and Krishna is lower than that of the Saints and the status of the Saints is higher than that of all others. They are all agents and ministers and the Saints are Kings.

35. *Satsang* is the chief thing. If one remains associated with the *Satsang*, he gets many benefits, just as the stone which remains lying in water remains cool and though the coolness does not affect its interior, yet it is better than the

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1. i.e. idols. 2. i.e. rivers.

stones lying outside the water. Similarly, it does not matter if there are *Jivas* who come to the Satsang and apparently seem to participate in it but are not affected internally, for they are at least better than worldly people. Gradually, they would begin to be affected internally as well.

36. As long as one is alive, one should continue performing devotion to the *Guru*, for devotion to the *Guru* is in any case devotion to the Supreme Being. One should not however ask anything from Him. He would Himself in His pleasure grant whatever He likes when He finds one deserving.

37. Humility is dear to the Satguru. If one is truly humble, he need not worry about the fickleness of his mind nor about his spiritual attainments to help him on the way. If he surrenders himself unwaveringly to the Satguru and seeks His protection, he will assuredly achieve his object.

38. Those persons, in whose case the knot of Self and not-Self has not been loosened, indulge in *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkara* etc. Occasionally they do exhibit qualities of *Śeela*<sup>1</sup>, *Kshama*<sup>2</sup> and *Santosha*<sup>3</sup> also but this is only superficial because in their hearts, they continue to enjoy indulging in *Kama*, *Krodha* etc. Those, in whose case the Knot of Self and not-Self has been loosened, are never affected by *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkara*.

39. The Supreme Being is present by the side of all of us at all times and whether one does anything good or bad, He tolerates everything. Whenever it would be His pleasure, He would make him give up those activities. Nobody would ever stop doing a thing merely on being asked by any person to do so. Why should then one displease any person unnecessarily? There is no harm if one advises a person who has faith and trust in him and such person only would accept the advice.

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1. The word 'Śeela' indicates a composite quality which includes humility, forbearance, tranquility, truthfulness etc. 2. Forbearance.

3. Contentment.



40. Those who are engaged in outward *Karmas* (i.e. religious activities) or are followers of Holy Books or are *Jnanis* will never accept the advice of Saints. These people are full of worldly desires and like intellectual delectation. As a matter of fact, it is not proper for them to come to the Satsang of the Saints. *Nirmalus*<sup>1</sup>, *Sanyasis*, *Jnanis*, *Vedantis*<sup>2</sup> *Nihangs*<sup>3</sup> and people given to worship of idols or visits to holy places and fasts etc. and those who are attached to the *Vedas*, *Śāstras*<sup>4</sup>, *Puranas*<sup>5</sup> and Holy Koran and have no sincere desire to search for *paramartha*, all belong to this class. The Saints will get nothing but trouble from such people because they have no desire to search for the Satguru. They are mere followers of tradition.

41. The *Jiva* can get salvation in this *Kal Yuga* through three things: (1) surrender to the Perfect Satguru, (2) association with *Sadhs*, (3) repetition of Holy Name and listening to its sound internally. Everything else is just a waste of time. In the present times, the real interests of the *Jiva* suffer in other activities except these three.

42. The *Jiva* was sent to this world just for amusement and fun but on coming here he has forgotten the Supreme Being and has entangled himself in amusements. A child, holding his father's hand, goes to a fair but when he passes

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1. A section of Sikhs call themselves *Nirmalus*. 2. The word literally means a follower of the Vedānta School of Philosophy. People who see and declare the world to be unreal are generally called *Vedāntis*. 3. A class of Sikhs. 4. Vide Note 1 on page 45. Technically, the six Darśanas of Indian Philosophy are known as Śāstras and the word Śāstra is appended to the name of the particular Darśana referred to, e.g. Sāmkhya Darśana is also called Sāmkhya Śāstra. 5. Literally, the word 'Purāṇa' means 'ancient' and therefore it also means old history. 'Purāṇas' are a part of the religious literature of the Hindus and are believed to deal with five topics, viz, creation of universe, its dissolution and renovation, genealogy of gods, reigns of Manus and history of solar and lunar races of Kshatriyas. The Purāṇas, 18 in number, deal with devotion of either Brahmā, Viṣṇu or Śiva or praise them.

through the *bazaar*, leaves the hand of the father and forgets himself in the fair. In such a condition, he does not enjoy the fair nor is he able to find the father and thus wanders here and there aimlessly. Thus those who hold the hand of the Satguru of the time, get worldly pleasures and their *paramartha* is also assured while those who are not engaged in devotion to the Satguru, wander from place to place here in this world and would ultimately suffer from births and deaths hereafter.

43. If one wants to have the joy of the Spiritual Sound, he should take food only once a day. He who takes food twice or thrice every day cannot get the joy of the spiritual sound under any circumstances.

44. That life alone can be called successful which is spent in the service of the Satguru and in the worship of the Lord and only that wealth serves its purpose which is spent in the service of the Satguru and the *Sadhs* and they alone are a man's real children and kinsmen who help him in *paramartha*.

45. Whosoever has love for the Satguru and faith in Him, would be enabled to contact the *Śabda* (i.e. spiritual sound). He who has no faith in the Satguru will not be able to contact the *Śabda* either.

46. The root of *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkāra* and the dirt of *Aśa* and worldly desires is in the heart. This dirt can be removed by one's attachment for the Satguru and only then would he have Love for the Lord. And his object will be achieved when love appears.

47. It is the duty of the disciple that he should give up relying on everyone else except the Satguru and should chiefly hold on to the Satguru. If there is a disciple who does not do so, the Satguru in His Mercy would catch hold of him, but in this he would have to undergo some trouble.

48. If one serves *Chaitanya*<sup>1</sup>, he will attain *Chaitanya* and if one serves matter, he will attain matter. But with the exception of the Satguru, everything else is material; the Satguru alone in this world is *Chaitanya*. Hence all those *Jivas*, who seek their own welfare and also wish to reach the *Chaitanya* should serve the Satguru.

49. One should first cultivate the attitude of a *Gurumukh* and only after this can he achieve the gift of the Holy Name. As long as one does not become a true *Gurumukh*, he will not get the gift of the Holy Name. All the people should therefore try hard to imbibe the qualities of a *Gurumukh*.

50. Worldly people who spend all their life in worldly affairs go alone at the time of their death. People keep company with them till they reach the cremation ground but there is none who would go with them after death. On the other hand, those who are Satsangis always have the Satguru by their side. It is well known that one suffers considerable trouble if he is all alone i.e. unless one has a companion he suffers in the world and also after death. Here in this life there is comfort in the company of wife and children and after death, the *Guru* helps. The advantage in having a human body is that one can associate with the Satguru again and again so that he may have no trouble after death. If it is not possible to have external association with the Satguru, one should always associate with Him internally.

51. Just as sophists who have no love do not achieve anything, in the same manner, a devotee of the Satguru also does not get anything without love. As long as one does not develop love, he cannot gain anything. The only difference is that the sophist has destroyed even the root of love and therefore he would never gain anything, while a devotee of the Satguru would one day surely get the gift of love.

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1. 'Chetan' or 'Chaitanya' means spirituality or spiritual energy. Sāmkyakārikā takes 'Chaitanya' as the Spirit or Universal Soul.

52. The Holy Name i.e. *Śabda* is a great boon but people do not value it properly. Its greatness lies in the fact that if one calls a sleeping person, he would wake up. And if one calls by name the *Purusha*<sup>1</sup> Who is wide awake, why would He not listen? The Lord, however, tests one's firmness and sincerity and He would manifest Himself when He has made one's eyes fit for seeing Him and one's heart fit for seating Him. If anybody feels frustrated in the meantime and gives up the practice in the interval, He also keeps quiet. But if any person has decided that so long as he has breath, he would not give up repeating the Holy Name, he is sure to get the gift of the Holy Name.

53. If a person has come into contact with the Satguru and the Satguru in His Mercy has given him the Holy Name and its secret, he should perform its practice i.e. repeat it and should go on increasing love for and faith in the Satguru. If he is not able to do so, he should repent in his mind and continue his efforts and should not attempt to make other people understand and the person to whom he wishes to explain matters, would take care of this himself. The devotee should take care of himself.

54. In this *Kal Yuga*, the Saints have, in place of Holy places of yore and fasts, fixed these Holy places and fasts, viz, obedience to orders of the Satguru as fast and association with the Satguru and *Sadh*s as visit to Holy places. By acting on this advice, the *Jiva* can be benefited, but he cannot gain anything except egotism by visiting Holy places and engaging in fasts as of yore.

55. Man's mind is just like an elephant in rut and goes in whatever direction it likes and the *Jiva* is dragged behind. A driver is needed to bring a wild elephant under control and Satguru is needed to bring man's mind under control which is like an elephant. As long as the

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1. Refers to the Supreme Being.

Satguru does not apply the hook, its intoxication would not be removed. If the *Jiva* wants to attain the Highest Region, it is necessary for him to become the disciple of the Satguru, for without the help of the Satguru the Highest Region cannot be attained. This statement should be accepted as correct, otherwise one would remain subject to the cycle of births and deaths.

56. The religion taught by the Sant Satguru is entirely different both from *Sagun* and *Nirguna*<sup>1</sup> and the creation which exists in *Sat Lokā* is also true and its Creator i.e. the *Sat Purusha* is also true.

57. Saints and *Faqirs* are the Visible Form of God i.e. the Form of the Supreme Being. He who serves Them and loves Them and has faith in Them would himself become one with the Form of God.

58. It is very difficult to become a *Gurumukh* ; but it is not difficult for the spiritual sound to manifest itself. This<sup>2</sup> would be achieved through the *Mauj* of the Satguru. Nothing can be achieved without His Grace.

59. In this *Kal Yuga*, the Saints have taught the method of getting admission into the *Dasam Dvar* (which exists unknown in this human body) by means of the *Śabda* (i.e. the spiritual sound) and it is not possible now to get admission into it by other methods taught in other religions.

60. Both the objects i.e. Devotion to the *Guru* and the world cannot be accomplished at the same time. If you perform devotion to the *Guru*, you will have to give up the world and if you would keep close connection with the world, your devotion to the *Guru* would be defective. However, this is not a hard and fast rule. Those who have good *samskaras* and towards whom the *Guru* is merciful would achieve both the objects

1. i.e. the Religion of Saints pertains to the Region beyond the regions of *Sagun* and *Nirguna* creation. See Notes 4 & 5 on page 19.

2. i.e. one's becoming a *Gurumukh*.

very satisfactorily and there would be no difficulty, but those whose *samskāras*<sup>1</sup> are bad, would be able to achieve only one of the two things.

61. It is desirable for him who desires to proceed on the path of *Śabda* and is also able to contact a Saint who knows the secret of *Śabda*, that he should surrender his body, mind and wealth to Him and should not grudge Him anything.

62. There is no alchemy like that of the Holy Name. He who has mastered this alchemy has all other sciences at his beck and call. When the husband has been brought under control, the wife also would have to follow suit.

63. There are various conceptions about salvation. Some people believe that salvation is achieved if they visit Holy places and keep fasts, some think it is obtained by means of penances and repetition of the Name, while some others place their faith in detachment from the world for getting salvation, but all of them are mistaken. The Saints declare that as long as the spirit does not attain its Original Abode, it is not correct to say that it has attained salvation.

64. All the *Śāstras*<sup>2</sup> beginning with the *Vedas* and the six *darśanas*<sup>3</sup> and all fasts beginning with the *Chandrayana*<sup>4</sup> and everything else that exists in this world would one day meet destruction. Only the Saints and their disciples would be saved. It is therefore necessary that people should reduce their love for worldly things and should increase their love for the Saints. Love for the Saints would give happiness,

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1. Samskāras are impressions or conformations which operate to bring about re-birth and which control all the actions of living men. 2. Vide Note 1 on page 45. 3. 'Darśanas' is the name given to the six systems of Indian Philosophy i.e. Yōga Darśana. Sāmkhya Darśana, Nyāya Darśana, Vaiśeshika Darśana. Pūrva Mīmāṃsā (Darśana) and Vedānta Darśana. 4. Chāndrāyana, a fast taken for the duration of one month in which diet has to be increased and decreased according to the waxing and waning of the moon.

while love for wealth, honour, wife and children would give trouble.

65. The *Jiva* cannot get salvation through *Pandits*<sup>1</sup> and *Bheshos*<sup>2</sup>. As long as the *Jiva* does not come into contact with a Merciful Saint, he cannot achieve salvation through any one else. Hence as far as possible, one should search for a Merciful Saint and surrender himself to Him. He can then achieve salvation in one life.

66. The Saint who lives as a householder helps many *Jivas* to attain salvation while nobody attains it through those who live as *Bheshas*. The Saints who are full of Mercy always live as householders.

67. The Supreme Being has declared that *Sadhs* and His lovers are His body and everyone who wants to serve Him should serve His *Sadhs* and lovers. Foolish people worship water and stone and nobody performs devotion to the *Guru*, or attends Satsang, or does service to *Sadhs*, all of which are essential.

68. The primary needs of the *Jivas* of these days are devotion to the Satguru and Satsang. Without performing these, one cannot achieve the object of human life.

69. *Karmas* are not eradicated merely by coming to and sitting in the Satsang. They are eradicated by participation in the activity of Satsang.

70. Everybody repeats the Holy Name but there is no change in his behaviour and conduct. The reason is that he repeats the Name given in the books. If he would only repeat the Name given by some *Sadh*, he would experience the joy of repeating the Holy Name. The Saints have planted the tree of the Holy Name in Their heart after preparing the ground and also enjoy its fruits and if an earnest

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1. A learned Hindu who has studied Hindu religious literature is known as Pandit. 2. Vide Note 2 on page 36.

seeker of the Holy Name goes to Them, They bestow upon him the fruit of the Holy Name.

71. Those who have established contact with the Satguru, *Nada*<sup>1</sup> or *Śabda* Incarnate, have listened to the *Anhad Śabda*<sup>2</sup> and nobody else knows the secret of the Path of *Śabda*. These days he alone who has faith in this Path of *Śabda* and who applies himself to performing its practices is fortunate.

72. If one attends the Satsang and listens to the discourses there, he should also reflect on them so that he may reach the stage of *Nididhyasana*<sup>3</sup> i.e. the stage of absorption in meditation. If one does not reflect on them, he will not gain any benefit and would remain as he is.

73. It is desirable for Satsangis to recommend to the Satguru the case of the person whom He may admonish. If the Satguru honours a person, Satsangis should also honour him.

74. If any person feeds a *Sadh* without feelings of love and faith, he will no doubt be benefited but the *Sadh* would suffer.

75. The *Akāla*<sup>4</sup> Form of the Saints is available for

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1. The word 'Nāda' means Śabda. This word has been used for Śabda in Upanishads and other books. 2. Sounds (Śabdas) are of two kinds, viz, those produced by the striking of one thing against another and others, for which this striking of one thing against another is not necessary. The former are called 'Āhata' and the latter, which reverberate of their own accord, are called 'Anāhata'. All spiritual sounds are of the latter variety. The word 'Anhad' is Hindi form of the correct Sanskrit word 'Anāhata'. 3. Hindu religion recognizes four stages to self-knowledge, viz, 'darśana' ( seeing ), 'śravaṇa' ( listening to ), 'manana' ( meditation ) and 'nididhyāsana' ( absorption in meditation ). 4. The word 'Akāla' means that which is not limited to any specific time or that which is not 'Kāl' i.e. which is radiant. In other words, the Form of the Satguru is the Form, on this physical plane, of a Being Who is not limited to time etc. and is radiant and refulgent.



external worship and the Form which the Saints meditate upon internally is also the Form of the *Akala Purusha*<sup>1</sup>. The world however rejects the root and worships the branches. The result is that they do not get hold of the root and the branches also dry up. The object in making the people worship the branches was that one day they would begin worshipping the root, but the *Jivas* have held fast so tenaciously to the branches that they do not leave them even on being told to do so, i.e. they have been engaged in worship of different kinds under the wrong guidance of the *Pandits* and also begin to do so whenever so advised by them. The reason is that the mind which always pleads for *Kala* accompanies the *Jiva*. If anybody explains to him the religion of *Kala*, the mind also gives its support, for it does not go beyond the limits of *Kala*, but when the Saints teach the Religion of the Merciful Lord, this pleader of *Kala*, i.e. the mind misguides the *Jiva* and does not allow him to have faith in the statements of the Saints.

76. One should cut the root of desire, for if the thing which a man desires is not achieved, he becomes very unhappy. In whatever work one does, one should leave the result to the *Mauj* of the Lord and should have no egotism at all. One should however understand the inner meaning of this statement, otherwise he would become slack in the performance of his duties. Such a condition would be attained only when one gets direct vision of the Lord, without which this condition would not be possible. It is the privilege of the Saints only that they can see the Lord as the inspirer of all actions. They thus look at the activities of the world in a detached manner and no other person can do so.

77. The Satguru advises those people, who have faith in *Guru Nanak* or in some other Saint and profess to obey His orders, knowing that they are the followers of the *Guru* and the Saint, that they should accept *Guru Nanak*

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1. The Being Who is not limited to time i.e. has no beginning nor end i.e. is ever present.

or the Saint they believe in as their father and should carry out His orders. The work of the father is to bring up his children. Just as the father brings up his daughter and takes every care of her, but when she desires to have children, the father hands her over to the husband—for no child can be born in the house of the father, in the same manner, *Guru Nanak* and other Saints advise that one should search for the Satguru if he desires to attain *Sach Khand* and *Sat Nam*. It is nowhere stated that one should have faith in the Holy *Granth* or other Holy Books and then he will attain *Sach Khand*. If in this life one remains a traditional believer in the Saints and also their follower but does not act upon their advice i.e. one does not search for the Satguru, he would remain subject to the cycle of births and deaths. This much advice is meant for those who are the followers of the Saints. Those who are slaves of *Pandits*, do not believe in the Saints and hence it is not desirable to say anything to them. It is up to them to accept the advice of the Saints or not.

78. People of the world have attachment for their wives and wealth and they get enjoyment through them. This is why they are called worldly people. On the other hand, those who have attachment for the *daršana* and discourses of the Saints and enjoy these things are known as *Gurumukhs*. There are only a few people who love the Satguru, but worldly people are numerous. The Satguru would, however, one day make *Gurumukhs* of all those who have come in His August Presence.

79. Some people say to the Satguru that if He is a Perfect Satguru, He should join the pieces of the straw which they break. The Satguru replies that they may ask *Brahma*, whom they worship, to join the pieces. If *Brahma* would join them, He would also join them, for the Satguru and *Brahma* are the same. It is however not possible for *Brahma* to join the broken straw or to put life into a corpse but the Satguru would join the broken straw and would also put life into a

dead body in the case of a person who loves the Satguru and has faith in Him, for worldly people are dead and those who have love for the Satguru of the time are alive and it is they whose broken straw is made up into a whole.

80. The word *murid*<sup>1</sup> (i.e. disciple) is another name for a 'murda' (i.e. dead person). Therefore the disciple should act as the *Guru* advises and should not apply his own intelligence. Hence as long as one has not attained this condition, he should consider himself a worldly person and alive and not dead. He should, however, continue to strive hard and act according to orders i.e. should serve the Satguru, attend His Satsang and perform *Bhajan* and should go on increasing His love for and faith in His Holy Feet. He will then become *murid* one day.

81. If anybody inquires from a Satsangi how he came to believe in the Saints and how he came to know that the Satguru of the time is a Perfect Satguru, the reply is that he came to have faith in Him on account of past associations and had to make no particular effort and that he came to have faith as soon as he heard His discourses just as the *Chakor*<sup>2</sup> has faith in the moon and the moth, in the lamp.

82. *Maya* which has kept the entire world under her thumb has been subdued by the Saints only. He who wants to get rid of *Maya* should associate with the Saints and should endure everything, whether reproaches or rebukes or good or bad name. Then alone can he become a *Sadh*. On the other hand, the person who cannot endure anything i.e. who stays on happily in the association of Saints as long as he is spoken to with special regard but when anything is said to correct and

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1. It is a Persian word, meaning disciple or devotee. The word 'murda' means a dead body or corpse. 2. 'Chakor' is the name of a bird which passes all its time looking at the moon and does not turn its eyes in any other direction. It is also said that it loves moon so much that if burning charcoal is put before it, the bird considers it to be a piece of the moon and tries to eat it.

reform him, packs up his clothes and gets ready to leave, cannot become a *Sadh*. One can become a *Sadh* only when he endures everything.

83. As long as one does not act according to the orders of the Saints, the mind cannot be purified and as long as one does not worship the Satguru and the *Śabda*, it would not give up its fickleness. When one has fully passed these two stages, one would become entitled to get *Jnana*, and when one has acquired *Jnana*, the veil of ignorance would be removed. The condition of the *Jnanis* of these days is that they do not know whether their heart has become purified and their mind has become still or not. They simply read books and claim to have become *Jnanis* and whosoever goes to them is advised to acquire *Jnana*. They do not know that no person is entitled to acquire *Jnana* in this *Kal Yuga*. This shows that they are blind and they would themselves be subject to the cycle of births and deaths and those who come under their influence would also remain subject to births and deaths. Whosoever wants to escape the cycle of births and deaths should follow the advice of the Saints and thus fulfil the object of human life, for human body is acquired with great difficulty and should not therefore be wasted recklessly. If one does not act on this advice, he is free to do whatever he likes.

84. One cannot achieve anything without the help of the Satguru of the time. When a man serves the Satguru of the time and succeeds in pleasing Him, only then can he achieve anything. And if he wants the Holy Name<sup>1</sup>, he cannot achieve the same howsoever hard he may strive for it.

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1. Expressions 'to have the Holy Name', 'to achieve the Holy Name' etc. refer to that condition of a devotee in which he has not to make an effort to repeat the Holy Name, but the Name begins to resound within him spontaneously without any effort on his part. One often says that the Satguru 'has given the gift of the Holy Name' or 'has granted the Name' etc. etc.

He can get the Name only when the Satguru is pleased with him.

85. Just as glass does not stand fire, similarly this human body also gradually melts away in the fire of the enjoyments of the world. Those *Jivas* alone are fortunate who have come into contact with a Perfect Satguru and are utilizing their body, mind and wealth in His Satsang.

86. The effect of sins of millions of lives is removed in a few minutes if one lives in the association of a *Sadh*, provided he is a perfect *Sadh*. It is very difficult to come into contact with a true *Sadh* and if fortunately one contacts such a *Sadh*, one is not able to live in His association. As long as one does not associate with a true *Sadh*, he cannot have faith in Him. And if he has no faith, how can he develop love and when both these things are not there, how can one get His grace and mercy and if one does not get the grace and mercy of a *Sadh* or the Satguru, how can the object be achieved? Thus association with the *Sadh* and Satguru is essential. If a man spends a life time in the search of the Satguru, there is no harm but, on the other hand, there is much gain, for then the man becomes entitled to get human body once again. But if he gets entangled in Holy places, fasts, idol-worship, *Chetak*<sup>1</sup>, *Natak*<sup>2</sup>, *Siddhi*<sup>3</sup>, *Śakti*<sup>4</sup>, *Niyama*<sup>5</sup>, *Achar*<sup>6</sup>, *Karma-Kanda*<sup>7</sup>, and *Brahma-Jnana*, his human life would be wasted and he would suffer the troubles of the cycle of births and deaths, for when *Brahma*, *Vishnu* and *Mahadeva* and gods of all thirty-three categories<sup>8</sup>

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1. It is a form of activity engaged in by those who believe in Tantra. 2. Refers to dramatic representations of incarnations etc. 3. Supernatural powers. 4. Supernatural power or powers. 5. Rules of conduct and also those which restrain mind. 6. Way of general social behaviour. 7. Vide Note 2 on page 59. 8. Word 'Kōṭi' has 2 meanings, viz., 'category or class' and 'one crore i.e. 10 millions'. There has been a confusion in the popular mind inasmuch as they have taken 33 'Kōṭis' which means 33 categories of gods as meaning 33 crores or 330 millions of gods.

who have brought into existence this lower creation are all subject to births and deaths, how can the weak *Jiva* escape the same? But, while all those who have been mentioned above would remain subject to births and deaths, a *Jiva*, if he fortunately comes into contact with the Perfect Satguru, can reach his Original Abode with the Grace of the Satguru. If you do not believe in this statement, you may refer to the statements of the Saints for confirmation but if you have no faith in the above statement nor in the statements of the Saints, the door to the cycle of births and deaths is open to you.

87. Nothing will be achieved by reading about and repeating the Names mentioned in Holy Books and religious books. The path leading to the Name can be learnt after association with a *Sadh*. This advice is, of course, for those who are earnest seekers and it is not meant for worldly people.

88. All the entanglements of the world have their root in *Ahamkara* i.e. egotism. If one gets hold of the *Sumer* which is the chief bead in a rosary, all the beads of the rosary are in control, and if one pulls out the thread from the *Sumer*, all the beads of the rosary drop down separately. In the same manner, those who have the Grace of the Satguru have cut the root of *Ahamkara* and after discarding the desires for all worldly pleasures, have established their relationship only with the Satguru of the time. It is only they who have achieved the object of human life while those, who have not done so, are mere animals, though they may appear to be human beings. This advice is for Satsangis. Worldly people, instead of accepting it, would quarrel and dispute its correctness.

89. What can one say about the condition of the *Jivas* of the world and what is the good of advising them, when, of all the *Gurus* and all the disciples, there would be a rare *Guru* who is not greedy and a rare disciple who is

also not greedy? This is a thing worth remembering so that one can watch the condition of one's mind in this light.

90. One should remove the dirt of egotism by rendering service to the Satguru and by listening to the *Śabda*. Only then would the Supreme Being be pleased with him. In short, one should get rid of *Ahamkāra* and develop humility, for He shows mercy to those who are humble. It is only when the *Jiva* becomes humble that the Lord showers His mercy and only then the object of human life is attained. It is, however, difficult to acquire humility.

91. Whosoever performs actions and worships in accordance with the advice of the Satguru of the time would be benefited, but if a person, misguided by Pandits, performs actions as advised in the *Vedas* and *Puranas*, he would suffer.

92. The worship of the *Guru* is the worship of the Supreme Being, for the Supreme Being has Himself declared that He would accept the worship of the person who worships Him through the *Guru* and that He would not meet those who do not worship the *Guru* but worship in other ways. If anyone says that the special marks for recognizing a *Guru* may be told to him so that he could accept Him as the *Guru* and then worship Him, a counter-question should be put to him as to what are the distinguishing marks of the Supreme Being Whom he worships and also as to how he has come to recognize Him. The marks for recognizing the *Guru* are the same as those for recognizing the Supreme Being, for the Supreme Being and the *Guru* are one and the same and there is no difference between them. But it should be noted that if one worships the Supreme Being, he cannot reach the Supreme Being and if one worships the Satguru and serves him, he will be able to contact the Supreme Being. If someone says that, if the Supreme Being and the *Guru* are one and the same, why should he not worship the Supreme Being Himself as there was no need of worshipping the

*Guru*, the reply is that this is not possible. First of all one has to perform devotion to the *Satguru* and then alone can one attain the Supreme Being. The Supreme Being Himself has laid down the rule that He would meet him only who goes to Him through the *Guru* and that one who has no *Guru* cannot get admission to His Presence and further that the *Guru* must be perfect.

93. If a *Jiva* comes into contact with a Perfect *Guru* and also comes to have faith in Him and if he behaves towards Him with absolute humility, he can easily attain that status which none from *Brahma*, *Vishnu*, *Mahadeva* down to other sages of the past could ever achieve or can ever achieve.

94. There is sin both in praising and in decrying any person, for one cannot describe a person exactly as he is. It is therefore desirable that if one has to praise, he should praise his *Satguru* and if he has to decry, he should decry himself. This would help in achieving the object of one's life, while it is sheer waste of time praising or decrying others. This is, however, not prohibited in one case i.e. if somebody is a near relation and has been misled by someone else or is about to be so misled, it is necessary to tell him that he will not get any benefit from a particular person and that he is likely to be deceived by him. There is no sin involved in this, though it is not necessary to say so to everybody.

95. As long as the Spirit does not attain its Original Abode, it will not be happy. It is therefore desirable that one should give up all entanglements and only think of attaining the Original Abode, for it is only in the human body that one can find out the path leading to that Abode. If a man fails to do so in his present life, he will be nowhere.

96. As long as one does not serve the *Satguru* of the time and perform *Sumtran* and *Bhajan* of the Holy Name, he cannot enshrine the Holy Name within himself. It



is therefore desirable that one should serve the Satguru of the time as much as possible with his body, mind and wealth. It is only then that, with His Grace and Mercy, attachment for everything else would disappear and love for the Satguru would fill his heart. He will then develop such an attitude of mind that he will never be unhappy whatever troubles and calamities may befall him and he would not be happy if he finds himself in the midst of objects of pleasure. If one attains this state, he really gets salvation even during his life-time. Nothing more then remains to be done.

97. Whosoever has fear of death and desires salvation, would love the Satsang and the Satguru and he who desires worldly objects and has no fear of death, would not be able to come to the Satsang and develop love for the Satguru.

98. All the people of the world, without exception, repeat some Name or other but nobody gets its benefit. The reason is that they have not received the Name from the Satguru ; they simply repeat the Name which their mind has selected.

99. A *Jiva* goes to the Satsang of the Satguru and also learns the secret of the path prescribed by the Saints, but this much is like listening to an inventory of articles. So long as he is not taken care of by the Satguru, he will not be able to achieve the wealth of the Name.

100. Whenever a *Jiva* comes to the Satsang, the Saints examine him and determine what debt he still owes to *Kala*. If they find that he has to pay only a small debt which can be paid off in his present life<sup>1</sup>, they take him under their protection, but if they find that he has still to serve as the feed of *Kala*, they do not take him under their protection. However, innumerable *karmas* of such a person are destroyed

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1. i.e. the number of his past Karmas is so limited that their effect can be neutralized and he can be made fit to engage in the achievement of paramārtha.

because he comes in the presence of the Satguru and he also attains *adhikāra*<sup>1</sup> for the future.

101. It is necessary first of all to remove the dirt of *Ahamkāra*<sup>2</sup>. These days some *Jivas*, according to their own liking, engage in those very activities which may result in the achievement of the Holy Name and the removal of the dirt of *Ahamkāra*, but they do so independently i.e. with a feeling of egotism and without relying on the Satguru. This increases their *Ahamkāra* more and more. In other words, they act according to the dictates of their mind and do not hold the Satguru in the most eminent position.

102. In the Religion of Saints the relationship between the Supreme Being and the *Jiva* is that of *Anśi*<sup>3</sup> and *Anśa*<sup>3</sup>, while the *Vedantis*<sup>4</sup> believe that there is only *Brahma* and nothing else and do not accept the *Jiva* as anything distinct and separate.

103. Whosoever has attachment for the Satguru and loves Him alone, would one day reach the Original Abode and he, who has a desire for *Sat Nam* and *Sat Lokā* and has no love for the Satguru, would not be able either to meet the Satguru or to reach the *Sat Nam* nor would he be able to stay in the Satsang of the Satguru.

104. The Saints do not condemn *Jnana*, but they say that one should first purify his mind and only then would he be entitled to acquire *Jnana*. It is therefore desirable that one should keep aloof from *Jnantis*, who indulge in sophistry, and continue performing devotion to the Satguru and also following the Path of the *Surat Śabda Yoga*<sup>5</sup>. This

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1. Vide Note 2 on page 70. 2. i.e. egotism. 3. 'Anśa' means an emanation. 'Anśi' means the Source of 'Anśas'. The relationship between 'Anśi' and 'Anśa' can be easily understood by taking the 'Anśi' as Ocean or Sun and the 'Anśa' as a drop of water or ray of light respectively. 4. Those who believe in the philosophy of Advaita i.e. 'those who believe that there is nothing but Brahma, are known as Vedāntis. 5. The Yōga taught in the Radhasoami Faith.

would purify his mind also and would enable him to achieve the Holy Name as well.

105. It is desirable for Satsangis<sup>1</sup> that if any disciple (i.e. one's brother-in-faith) speaks courageously, they should help him and should not find fault with him. Even if he says something much beyond his capacity, he should be helped. The Satguru can, with His Grace and Mercy, grant him success.

106. Just as the *Papiha*<sup>2</sup> pines for a drop of *Svanti*<sup>3</sup> rain and the Supreme Being, on hearing its painful cries, orders the clouds to release rain and quench its thirst and then it rains, in the same manner, the Omniscient Supreme Being, on hearing the painful cries of those who have thirst for the Nectar of the Holy Name and are pining to obtain it, orders the Satguru to incarnate himself on the earth and to quench the thirst of such *Jivas* by delivering His Nectar-like discourses to them. The Satguru then manifests Himself and quenches the thirst of the *Jivas* by delivering His nectar-like discourses. The Supreme Being Himself cannot satisfy this thirst. Thus the importance of the Satguru is great and those *Jivas* alone are fortunate who have come into contact with the Satguru of the time and have developed faith in Him. Human life of such *Jivas* only is profitably utilized.

107. This *Jiva* has come into bondage through *Śabda* and as long as he does not come into contact with a *Guru* who knows the secret of *Śabda*, he cannot get back to his

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1. 'Satsangi' is a follower of the Radhasoami Faith who has been initiated into the Faith by or under the authority of any Sant Satguru of the Faith. Literally, it means a person who associates with (i.e. is a 'sangī' of) Sat (i.e. Satguru or Sat Purusha). 2. A bird. It is said this bird would rather die of thirst than take any water, excepting the water of Svānti rain and it cries for water most piteously for hours and days without break. 3. Rain which falls in a particular astronomical period when the Moon passes through the group of stars known as the Svānti constellation.

Original Abode, for it is only by means of the Path of *Śabda* that the *Jiva* can ascend and reach there. There is no other way for the *Jiva* to get out of this bondage.

108. Some people do come to the Satsang, but they come with insincere hearts. Apparently, they praise the Satsang, but have no devotion at all in their hearts. This is improper. One may behave hypocritically in the world but he should behave with the Satguru in a straightforward manner. Love for the Satguru, even though it may not be much, should be sincere and true; it will then be firmly established one day and the Supreme Being will also be pleased. However, if the devotion of a man is not sincere, he may perform as many acts of devotion as he likes but his devotion will not be accepted.

109. Nothing is visible when the dust of the storm fills the atmosphere. In the same manner, the dust of greed fills the hearts of *Pandits* and *Bheshas* who are considered as big persons and *paramarthis* by the world. They do not know at all what is *paramartha*. How can then the Supreme Being be pleased with them? They and all their disciples would therefore remain subject to the cycle of births and deaths.

110. It is right to explain the teachings of the Saints, but one should do so impartially, for one cannot know in the beginning whether a man has *adhikara* for the teachings of the Saints. One can know this only after he has imparted the teachings. He who deserves would accept the instructions, while one who does not deserve would dispute and quarrel. This would show that he does not deserve to receive the teachings. In such a case, one should not press him to accept the teachings. Explaining the Religion of Saints to others is not altogether prohibited, for if the Religion of Saints will not be explained to others, how would it then be propagated?

111. The Supreme Being likes humility. It is, therefore, desirable that one should first engage in such activities as

may generate humility within him and humility can be acquired in the association of the Saints. Humility cannot be acquired in the association of *Pandits* and *Bheshas* who desire nothing but wealth and food nor would the Supreme Being be pleased thereby. He who wants to achieve this, should search for the Satguru of the time and perform devotion to Him and it is only then that the Supreme Being would be pleased with him. And as long as one does not come into contact with a Merciful Saint, he should not accept anybody else as his *Guru*.

112. Any person to whom advice is proffered takes it ill. Hence one should speak only on proper occasions and if anybody does not accept the advice, it is not desirable to press it upon him, nor should one think of convincing him.

113. That person alone who is suffering from the afflictions and agonies of the world would be able to recognize the Satguru but if a person considers these afflictions as happiness, he would never be able to recognize the Satguru. The most efficient way of recognizing the Satguru is the one by which the Satguru may reveal Himself to anyone. There is no better way than this to recognize Him.

114. The Saints declare that it is not necessary that anything which has a beginning must have an end also. The Saints have, in their *Mauj*<sup>1</sup>, brought into existence such a creation also which has a beginning but has no end.

115. The Name is of two kinds: *Varnātmaḥ*<sup>2</sup> and *Dhvanyātmaḥ*<sup>3</sup>. *Dhvanyātmaḥ* Name produces great results

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1. Vide Note 7 on page 64. 2. The word 'Varṇātmaḥ' refers to names which do not represent any sound i.e. 'dhvani'. They are simply formed by letters (varṇas) of the alphabet of a language. 3. Hindi word 'Dhvanyātmaḥ', means a 'name' whose essence is 'dhvani' i.e. sound. In other words, those names are known as 'Dhvanyātmaḥ', which represent or are true imitation in human speech of the sounds which accompany the current of some energy, specially spiritual energy when it is kinetic.

and the *Varnatmakā*, very little. Whosoever is afraid of the cycle of births and deaths should search for a Satguru in Whom the *Dhvanyatmakā* Name reverberates. He would then be saved from the cycle of births and deaths. And those who remain entangled in *Varnatmakā* Names will not be able to escape the cycle of births and deaths.

116. In preference to all other activities one should devote himself to carrying out the orders of the Satguru of the time and should conduct himself according to them. It is only then that he will achieve his object. This is the sum and substance of all the teachings.

117. Just as a man feels the need of the things of the world, he does not feel so regarding *paramartha*, nor does he strive as humbly for the achievement of the Holy Name as he does for the objects of the world and if sometimes he is humble, his humility is coupled with insincerity. The Satguru is Omniscient and does not grant the gift of the Name in such circumstances. And the reason for his not being truly humble is that he is indifferent and careless and the truth is that as long as this *Jiva* does not appear in perfect humility before the Satguru, he cannot be liberated even though the Supreme Being Himself may like to liberate Him.

118. *Jivas* who fix their attention on external things do not care to know anything about internal matters and as long as one does not internally worship the *Śabda*, he cannot achieve the object of his life. Externally, one should worship the Satguru and attend His Satsang and internally, he should worship the *Śabda*. Both these activities are equally necessary.

119. Even those persons who follow the Religion of the *Vedas* cannot attain the Region of the *Vedas*<sup>1</sup> without the help of the Satguru of the time. It is therefore very necessary to search for the Satguru of the time and howsoever

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1. i.e. the Region of 'Om' which is the Ideal of the *Vedas*.

much one may praise Him, it is but appropriate. If one fortunately comes into contact with Him, he should remember that the Greatness of the Satguru is unlimited and infinite. If one considers Him to be greater than all others in this creation including *Brahma* and others, there is nothing improper in it, for Perfect Satguru of the time is great in every way. We cannot gain anything from those who have passed away even though they were perfect. Whatever we can gain, we can gain only from the Satguru of the time.

120. It is *karma* which makes a man forgetful and it is *karma* that leads to his awakening. Just as a boy may be misled by other boys and taken away from home and engaged in play, and the same boys, when the play ends, may take the boy back to his home, so also the *Jiva* has become forgetful through his actions and it is through his actions that he would wake up.

121. Now-a-days the *Jiva* cannot do anything successfully except devotion to the *Guru* and performance of the practice of the *Surat Śabda Yoga*. Those who follow some other method or make efforts in some other way, act only in vain like a man striking the hole of a snake because the snake cannot thus be killed. What is desirable is to catch hold of the snake<sup>1</sup>, which can be caught hold of by devotion to the Satguru and by worship of *Śabda*. The snake cannot be caught hold of by any other method. Those who would not accept this advice would waste their time and would not achieve anything and those who act on the advice of such people would also suffer.

122. The Saints declare that the joy of the Holy Name is sweet, but nobody tastes it and if anyone gives him sweets, he would eat them at once. The reason is that if sweets are offered to a sick man, he finds them bitter. As a matter of fact, the sweets are not bitter ; they appear to be so because

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1. The word 'snake' refers here to man's mind.

of the illness. It therefore follows that the world is sick. Under the circumstances, the method by which man may find sweets delicious should be followed and that method is that man should surrender himself to a physician, so that the physician may, one day, remove his disease and then the sweets which first tasted bitter would taste delicious to him. Those who, in *paramartha*, want to enjoy the Holy Name, should give up all other methods and surrender themselves wholly to the Satguru. The Satguru is omnipotent and would make the *Jiva* pure and free from all ailments i.e. He would cleanse the heart of the *Jiva* which is filled with desires for the enjoyments of the world and is covered with the mud of *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkara* and would remove all that dirt and disease on account of which man is unable to enjoy the Holy Name and would also grant him the joy of the Holy Name. If this method is not followed, man will deserve punishments through births and deaths.

123. The anger of the *Guru* and the father is like water. Their anger would always be beneficial, just as water, even though it may be hot, would quench the fire when it falls on it. On the other hand, the anger of worldly people is like fire and would, wherever it is expressed, create trouble and cause destruction.

124. One should have such love for the Satguru of the time as the child has for the mother. If anybody wants to separate the child from the mother when it sucks her milk, it becomes extremely uneasy and cannot be easily managed. What should one think of the love, for the Satguru, of those people who leave the *Guru* and go away and do not even think of Him, while they are not prepared to leave their wife and son even for a day though they keep away from the *Guru* for months at a stretch? How can such people get the gift of the Holy Name and how can they get salvation from the world? Whosoever therefore desires to have salvation should develop perfect love for the Satguru. It is only then that he would achieve the object of his life.



125. People think that Satsangis and *Sadhus*<sup>1</sup> who sit at the Feet of the Satguru and attend His Satsang do so merely in order to get food, but such people do not realize that Satsangis and *Sadhus* attend Satsang for four to six hours a day and, as far as possible, perform the spiritual practices also and do not have full sleep either and have made it a rule to take *Charnamrita*<sup>2</sup> and *Prasad*<sup>3</sup> regularly. What great good luck! On the other hand, people of the world fill their bellies and sleep as much as they like and do not even know what is *paramartha*.

126. Whosoever has such love for the Satguru that as long as he is away from Him, he appears to be separate from Him but as soon as he comes to the Satguru, his mind becomes quite still and gets completely absorbed in Him just as a fly which flutters from place to place sticks to honey as soon as it comes into contact with it in such a way that it does not leave. Only such a person gets the real benefit of such love, otherwise many people come to the Satguru and leave and are also benefited but only to a little extent.

127. Satsangis should have mutual love for each other. If they are jealous of each other, they would not feel any exhilaration in the Satsang. If they have mutual love, the real bliss of Satsang and *Bhajan* can generally be experienced by all.

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1. The word 'Sādhū' is different from the word 'Sādh'—the former referring only to people putting on ochre-coloured clothes and wandering about while the latter refers to spiritually advanced persons. People of Sādhū class have always been permitted to live in the Satsang. 2. 'Charanāmṛita' (चरणामृत) is a compound word formed by 'charaṇa' (चरण) and 'amṛita' (अमृत) i.e. the nectar of the Holy Feet. The word is used for the water sanctified by having been used for washing the Feet of Sādh or Saint or even an Idol of some god. 3. The word 'Prasād' is used for sanctified things, generally though not necessarily eatables, and believed to be highly efficacious in helping a devotee in controlling his mind and also in his spiritual advancement. It is believed that things used or touched or even seen by Saints become sanctified and therefore, 'Prasād'.

128. The anger of a Saint is an indication of His Mercy while the anger of worldly people is destructive. The people of the world, however, do not know this. They consider the Saints as prone to anger. They do not know that there is Mercy even in the anger of the Saints and there is danger even in the kindness shown by fools.

129. The Supreme Being Himself is present within both the friend and the foe. One should not therefore pay any heed to the friendship of the friend and the enmity of the enemy, for the Supreme Being Himself prompts their actions. But everybody cannot see the matter in this light. Those persons only who get the *darsana* of the Supreme Being within themselves can see the matter in this light. He who attends the Satsang should also make it his habit that anger may not enter in his mind. This attitude cannot, however, be acquired soon. If one attends Satsang and performs internal practices every day, he may be able to achieve this in some time.

130. The entire expanse of visible creation, from beginning to end, is of flesh<sup>1</sup>, but the most valuable thing within this is the Name<sup>2</sup>. Those who have given their greatest regard and love to the Satguru would be saved, otherwise, their flesh would be roasted in the fire of the agonies of births and deaths<sup>3</sup> like the flesh of other animals that is roasted in the world.

131. Out of attachment for worldly pleasures the mind rushes towards them even though such an attachment takes a man to Hell again and again but it runs away from the love of

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1. The word 'flesh' here refers generally to all forms of material covering over the spirit, whether subtle or gross, i.e. to all forms of life on material planes. 2. Within every physical form, there is spirit and the Name or Śabda Radhasoami resounds within every spirit. As a matter of fact, the spirit is nothing but Śabda or Name. 3. i.e. they will have to undergo physical suffering in life after life.

the Holy Name and the Satguru which always leads to happiness.

132. The Saints do not show miracles. They conduct themselves according to the *Mauj*<sup>1</sup> of Their Lord and keep Themselves in the background. If it be the wish of the Lord that His Devotee be generally known, He might show miracles, but if it is His wish to keep Him in the background, He does not show any miracles, for the Saints have to depart from the world soon after They have shown miracles and thus Their true followers suffer while insincere people collect in large numbers. Showing of miracles is not permitted these days and those who desire to see miracles are not true *paramarthis*.

133. Those who are blind amongst both Hindus and Mohammedans can take to Holy places, temples, mosques and fasts etc. but worship of the Satguru of the time is meant for those who have eyes. This advice is, however, not meant for everyone. Only those who are Satsangis and those who have eyes can comprehend the great value of the Satguru. For example, there is a man who praises the physician Luqman<sup>2</sup> and criticizes the living physician of his time. This shows that he is not suffering from any illness or pain. If he had pain, he would have praised the physician of his time, for though Luqman might have been a very good physician, but if any sick man now desires to have his illness cured by repeating Luqman's name, he would never succeed. His ailment would not be removed, unless and until he goes to a physician of his own time. Similarly, one, who is an earnest seeker of *paramartha* and looks at the joys of the world as poison and has a desire for *Moksha* (i.e. salvation), would not rest and be at peace unless and until he meets the Perfect Satguru of the time and only such a person would be able to appreciate the value of the

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1. Will and Pleasure. 2. Luqman is referred to in Persian and Urdu literature as a physician and a very wise man whose fables and sayings are very popular.

Satguru properly. Those who are false would waste their time in Holy places, idol-worship and fasts etc. and in traditional belief in ancient Sages and would never understand the high status of the Satguru.

134. One's efforts and Lord's Mercy both go together. One cannot make any effort without the Lord's Mercy and if one does not make any effort, the Lord will not show His Mercy. If one relies on Mercy mainly, he would become lazy and would not then be able to make any effort at all.

135. After going through eighty-four lac forms of life the *Jiva* is born as a cow, and thereafter he gets the human body. If a *Jiva* performs good deeds in this life, he would always get human body in future till he achieves salvation. And the best deed is to recollect one's parentage, for though forms of life may change, the parentage of the *Jiva* does not change. That is ever the same i.e. all *Jivas* are descendants of *Sat Nam*. But this recollection of parentage is not possible by any other method except by performing devotion to the Satguru.

136. Whosoever has gone to and taken his abode in the Ultimate End is *Basant*<sup>1</sup> and that really is good *Basant* and for such people alone who have ascended to and abide in the Region which is the End of all, there is always *Basant*.

137. One should give up all the three *gunas* i.e. *Rajogun*<sup>2</sup>, *Tamogun*<sup>2</sup> and *Satogun*<sup>2</sup> but should adopt *Bhakti* (i.e. Devotion) which is the *Sar Guna*<sup>3</sup>. It is only then that

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1. The word 'Basant' refers in Hindi to the Spring season. As Spring is the best of all the seasons, human body which is the best of all forms of life in this creation has been generally compared to the Basant season and also spoken of as 'Basant' by the Saints. The word 'Basant' is explained by splitting it into two words, viz, 'bas' and 'ant' i.e. one who abides in the Ultimate and Final Region. The Basant is also the season of joy and cheer. 2. Vide Note 1 on page 2. 3. 'Sār' means 'essence'. 'Bhakti' is said to be the 'essence' of all the *gunas*.

one can attain *Jnana* i.e. knowledge. Knowledge gained from books is not dependable; knowledge achieved as a result of devotion to the Satguru is true and perfect knowledge.

138. *Question of the disciple to the Satguru.*

Why is it that the Spirit does not contact the *Śabda* when, it is said, *Śabda* pervades everywhere and the Saints declare that all this creation has manifested itself from *Śabda* and the spirit is an emanation of *Śabda*?

*Answer of the Satguru.*

Really *Śabda* pervades everywhere but since the time the Spirit has descended into this *Pind*, it has developed an outward tendency and formed close connection with *Śabda* in the world outside. If it had not thus formed close connection with *Śabda* in the world outside, how could worldly activities have been carried on? Now as long as it does not contact the Perfect Satguru and does not seek His protection and help, it cannot contact the internal *Śabda*. Just as by seeking the protection of father and mother, the spirit has got entangled in this world, in the same manner, when it seeks the protection of the Satguru and His Satsang, it would get out of the entanglements of this world.

139. These days, there is no other way or method of purifying the mind except by devotion to the Satguru and the Holy Name. Those people, who engage in visiting Holy places and in fasts etc. and in making other efforts for purifying their mind, will not get any benefit. It is true that it is very difficult to find a Perfect Satguru but a seeker and a man of good *samskāras*<sup>1</sup> can easily contact Him.

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1. Samskāras are impressions or conformations which operate to bring about re-birth and which control the actions of living men. In the pre-creational condition an infinite number of spirit-entities had the tendency to mix with matter and this circumstance was the first Samskāra to bring about the descent of spirit-entities to the material regions.

140. Some ignorant Muslims say that the *Murshid* (i.e. the Satguru) should not permit anyone to make obeisances to Him, because a *Murshid* sees God in everyone and it is not desirable to have God make obeisances. This shows their lack of understanding. The God within the *Murshid* is all-knowing and the God within the devotee is ignorant. Under these circumstances, it is but proper that the God Who is ignorant may make obeisances to the God Who is all-knowing. *Murshid*, however, does not call Himself God; He considers Himself merely a devotee. It is, however, the duty of the devotee to treat his *Murshid* as God. As long as he does not treat Him as God, he will not achieve his object. Maulana Rumi has also said :—

چونکہ کردی ذات مرشد را قبول

ہم خدا در ذاتش آمد ہم رسول

Chūnki kardī zāte Murshid rā qabūl,

Ham Khudā dar zātash āmad ham Rasūl.

*Translation—*

As you have accepted a particular personality as your *Murshid* (i.e. *Guru*), you should consider that both God and Prophet are present in Him.

*Explanation—*

In other words, both the Prophet and God are included in the Personality of the *Murshid*. This teaching is meant for those who follow the way of the *Tariqat*<sup>1</sup> and not for those who follow the *Shari'at*<sup>2</sup>.

It should be noted that when the Prophet manifested

1. 'Tariqat' refers to that school of thought among the Muslims which does not consider it necessary to follow the rules of Shari'at, but insists on the performance of devotional practices as essential. 2. 'Shari'at' refers collectively to all the rules laid down for observance by the followers of Islām either in the Holy Koran or in the Hadī's and other Islāmic literature. Those who hold that it is imperative to follow all these rules are known as the people of the Shari'at school.

Himself in this world, He could lift the *Jiva* up to His Region but He cannot do anything now. Now, only the person who comes into contact with a Perfect *Murshid* and accepts the *Murshid* as God can achieve his object. In no other way, would anything be gained. People may go on learning the old methods from books or from *Maulvis* and act accordingly, but they cannot develop Love for the Supreme Being and as long as Love is not engendered, one cannot have union with the Lord. This Love can be developed through service of the Perfect Satguru and absolute faith in Him. There is no other method to engender this Love.

141. Man must first get a straight road and only then can he reach the destination and the straight road cannot be had without the help of the Perfect Satguru. However, nobody makes a search for the Satguru. On the other hand, they engage in visits to Holy places, idol-worship and fasts and in *Namaz*<sup>1</sup>, *Roza*<sup>2</sup> and *Haj*<sup>3</sup> or in acquiring learning. Nothing except pride will be gained from all these activities. It is only from the Perfect Satguru that one can learn the secret of the True Path and the True Destination.

142. Those who are inextricably bound to *Shari'at* (i.e. *Karma Kanda*) would always remain entangled in this world and would never be able to reach the August Presence of the Supreme Being. Only those who will serve the Satguru of the time with their body, mind and wealth would get admission into the August Presence of the Supreme Being. And Satguru Himself is the Supreme Being and His service is the service of the Supreme Being. Those who do not care to search for the Satguru and search for the Supreme Being would never be able to meet the Supreme

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1. Islamic method of prayers and meditation. 2. Followers of Islām keep fast every day from early morning to sunset for the whole month of Ramzān. They take neither food nor drink and generally try to keep quiet. This fast is known as Rōzā. 3. Holy pilgrimage of Muslims to Mecca.

Being, while those who are engaged in the service of the Satguru have already come into contact with the Supreme Being. Whenever their eye would open, they would recognize the Supreme Being in the Satguru. As long as one's eye does not open completely, one should have faith in the Satguru based on the teachings of the Saints and Satgurus and remain engaged in the service of the Satguru and also attend His Satsang and thus go on increasing love for and faith in the Satguru. The whole secret would then be revealed to him one day.

143. The solution lies chiefly through service of the Satguru of the time. This will lead to purification of the heart. It is only when the heart has been purified that one gets the gift of the Holy Name. Hence only those who are engaged in the service of the Satguru are the recipients of the Grace of the Satguru.

144. Purification, internal and external, cannot be achieved without *Śabda*. At first external purification would be achieved and thereafter, internal. Hence one should first obey orders given by word of mouth. As long as one does not do so, one cannot establish contact with the internal *Śabda*.

145. Devotion is of four kinds: (i) by the body, (ii) by the mind, (iii) by money and (iv) by speech. Everybody performs devotion by speech i.e. even the *Pandits* and *Bheshas* etc. who come to the Satguru declare that He is the Perfect Satguru, that there is nobody else in the world like Him and also offer garlands<sup>1</sup>, but if the garland is returned to them as *Prasad*<sup>2</sup>, they turn away their face. This shows that whatever they say is mere hypocrisy and they have not given up their pride of being *Brahmans* and *Bheshas*

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1. In India, people offer garlands to show their respect for a person or in worship to idols etc. and to Gurus. 2. Vide Note 3 on page 98.



and consider the Satguru to be an ordinary householder. This kind of devotion by speech is absolutely false. He alone is a true devotee who has surrendered his body, mind and wealth to the Satguru, i.e. who serves the Satguru by all these means. All others are hypocrites and will never have faith in the Satguru. They merely prattle and waste their time.

146. It is very difficult for a *Jiva* to come to the Satsang of the Satguru and if he comes there for any reason, it is very difficult for him to stay there, for when the Saint would criticize the *Vedas*, the *Puranas* and the Holy *Koran* and declare that His religion is the loftiest of all and wonderful, it will not be possible for him to stay on there. It is only some true seeker or an earnest *paramartha* who would stay there. People have come to have faith in the Religion of the *Vedas* on hearing about it from others and have not had any prior personal experience regarding it. They have begun to believe in it on the basis of the statements of *Pandits* and *Bheshas* and should, in the same way, also believe in what the Saint says and accept the destination pointed out by Him. This can, however, be done only by a true seeker and not by one who sticks to traditional beliefs.

147. That person alone who is unhappy in the world would love the Satguru and the Satsang. But this is not a general rule. There are people who are unhappy in the world but have no desire at all for the Satsang. As a matter of fact, *paramarthis* belong to a different class altogether. Only those people are *paramarthis* who, even if they may have got worldly happiness in abundance, consider that happiness, without the Satguru and His Satsang, to be a source of misery, while worldly people are those who desire worldly pleasures and become unhappy when these are not available or have to be given up. They do not know that all the pleasures of the world are in reality a source of misery and would ultimately deceive them.

148. There is no other way of removing the dirt of this *Jiva* except by Satsang. Just as soap has the property that whenever any piece of cloth, howsoever dirty it may be, is washed with soap, it at once makes it clean, or just as a heap of grass is reduced to ashes in a moment as soon as a spark of fire is put into it, in the same way, the Satsang destroys the *karmas* of many lives and changes the *samskaras* of a man day after day.

149. Those who compare the statements of the Saints with the statements in the *Vedas* are very ignorant. When the Creator of the *Vedas* Himself has no idea about the high status of the Saints, what can the *Vedas* know about it? Moreover, the Saints are not bound down to any particular person or thing. They propagate at their own pleasure the path they consider desirable and proper at any time. Those who will follow the same will be benefited and those who will not, would remain unfortunate. In the world also, the reigning king introduces his own laws during his reign. Those who act according to those laws benefit themselves, while those who disobey, harm themselves and become liable to punishment for disobedience.

150. The Saints, who are merciful, emphatically advise this *Jiva* that he is the son of the *Sat Purusha* and as such should not do anything which may make him liable to punishment at the hands of *Yama*<sup>1</sup>. But this *Jiva* does not care and does not believe in the statements of the Saints and engages in those very activities which bring him punishment at the hands of *Yama*. Of course, the Saints have power to compel him to obey the orders and can also drive away the *Yama*, but They do not give up Their general attitude of mercy and therefore do not admonish the *Jiva* in any way except through

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1. The Presiding Deity of the Chandra Lōka which is beyond the Sun we see is known as Yama. This Deity is known as the Deity of Death as it is He who controls the process of death on the earth.

Their advice. Those who are fortunate, carry out Their orders, while those who are unfortunate, do not do so.

151. The object of the Saints in advising and admonishing the *Jiva* is that he may detach himself from all sides and get hold of the Satguru as the wife gets hold of the husband, inasmuch as she does not have any concern with anybody else. The condition of the *Gurus* of these days, however, is that they make a man their disciple and then advise him to visit holy places and to engage in fasts and idol-worship and do not ask him to worship them. The reason is that these people are not fit to be *Gurus* and they should not be accepted as such. They are themselves deluded and they delude and misguide others as well. Saints alone are entitled to the status of a *Guru* and the salvation of the *Jiva*, whenever it may be achieved, would always be through the Sant Satguru alone. Salvation cannot be achieved through worldly *Gurus*. Even *Brahma*, *Vishnu*, *Mahadeva* and *Isvara* cannot save the *Jiva* from the cycle of births and deaths but the Saints can do so. Only those *Jivas* who are afraid of the world and have been oppressed, would come to the Satsang of the Saints and nobody else would stay in the presence of the Satguru. If the high status of the Saints is thus impressed on the mind of the *Jiva*, he would not then get entangled in the trap of the *Pandits* and *Bheshas* and would have faith only in the Sant Satguru and would hold on to Him. And it is desirable that as long as one does not come into contact with the Perfect *Guru*, he should continue his search for Him. If one dies while searching for Him, there is no harm, for then he would again get the human body and would certainly meet the Sant Satguru also. If, however, the desire is strong, he would meet the Satguru during his present life, but if he gets entangled in the trap of *Pandits* and *Bheshas*, he may perhaps get wealth, children, wife and honour etc. in the world, but would not escape the cycle of births and deaths and it is also not certain that he would get the human body.

152. He alone is a *Gurmukh* who always acts according

to the orders of the Satguru and never does anything against His orders. As long as a man's attitude is not such, he cannot be entitled to the position of a *Gurmukh*. Of course, this is difficult to achieve but if somebody is careful and does only those things which please the Satguru i.e. even if he does some work by way of *seva* to the Satguru, he should keep the pleasure of the Satguru uppermost and continue to examine whether his service is liked by the Satguru or not or whether He is accepting his service because He does not want to displease him and if he comes to feel that the Satguru is inconvenienced by this and He is accepting his service merely on account of his insistence, he should give up that service immediately. He, who has the above attitude of mind, would become the *Gurmukh* and it is desirable for a person who does not have this attitude, that he should attend the Satsang regularly, hear the discourses attentively and also remember them. Only then would his attitude gradually change.

153. The dirt of *Ahamkara* fills the hearts of all the *Jivas* and as long as it is not removed, one cannot achieve *paramartha*. This dirt cannot be removed by external worship. It is therefore necessary that internal worship should be performed and the secret of this worship cannot be learnt from anybody else except the Perfect Satguru. Hence it is desirable for every *paramarathi Jiva* that he should first of all search for the Perfect Satguru of the time and serve Him. It is only then that his object can be achieved.

154. Everyone is an enemy of this *Jiva* and the *Jiva* has no friend. The mind which is in alliance with the three *gunas* looks at this *Jiva* as a cat looks at a rat intending to devour it. Besides, the *Jivas* of *Kala* who follow His orders i.e. act according to the dictates of their mind are also afflicted by *Kala* and made unhappy and thus all the *Jivas* remain unhappy. However, the *Jivas* of the Satguru i.e. those who believe in Him, receive His Grace and Mercy and *Kala* is also

afraid of them and acts as their helper. Everybody should therefore seek the protection of the Satguru of the time and then he would be protected and saved here in this world and also hereafter.

155. When one wants to recruit one or two thousand people, thousands of candidates present themselves but only a hundred or so are found fit for selection and the rest are, by degrees, less and less fit and some of them are quite unfit. Similarly, when the Satguru throws open the Satsang to the public, many *Jivas* come to Him with all kinds of desires. Those who have an unalloyed desire for *paramartha* are selected by the Satguru and the others are kept on the waiting list. Only those who are fortunate enough to be blessed with *paramartha* stay in the Satsang of the Saints while others leave of their own accord. They cannot put up with the process of selection there because they do not have a true and unalloyed desire for *paramartha*. For this reason, the Saints also do not insist on their staying in the Satsang but shower their Grace to make them fit in future.

156. Thousands of *Brahmas*, thousands of *Gorakhs*<sup>1</sup>, thousands of *Nāths*<sup>2</sup> and thousands of prophets are burning in the fire of worldly desires because they could not come into contact with the Satguru. However, if somebody asks how can the *Jiva* recognize the Satguru when such big Personalities were not able to recognize Him, the answer is that everyone of them was full of pride of his own status and therefore did not have faith in the Satguru and it was because of this that the Satguru did not manifest Himself to them, and more so because they are responsible for carrying on certain functions in the creation and it is desirable that they should continue to discharge those functions. If they also had faith in the Satguru, they could not have then carried on their functions in the

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1. 'Görakhnāth' was a great ascetic of the 15th century.

2. Followers of Matsyendra Nāth are known as 'Nāths'. Matsyendra Nāth was a great ascetic.

creation and it is not intended to spoil the arrangements of the world entirely. These Deities etc. have been created for those people who are worldly-minded, so that such people may be protected. The teachings of the Saints are not meant for such people nor would they accept the same and they would not have faith in the Satguru in their hearts. The Saints now emphatically ask that when such big Personalities in whom thousands of *Jivas* have faith could not escape the cycle of births and deaths and the fire of Hell, how could the *Jivas* escape? But only such *Jivas* would believe this statement as are fortunate to be blessed with *paramartha* and whose redemption from the cycle of births and deaths is imminent, i.e. *Jivas* who have true and earnest desire to reach the Supreme Being. On the other hand, those whose hearts are filled with various kinds of worldly desires cannot have faith in the statements of the Satguru. It should, however, be known to everybody that it is only the Sant Satguru who can save people from births and deaths and grant them admission to the Abode of Eternal Happiness and also the Original Abode. *Brahma*, *Vishnu*, *Mahadeva*, Incarnations, gods, *Pirs*<sup>1</sup> and Prophets and *Auliyas* themselves were without a Satguru i.e. they did not come into contact with the Sant Satguru and therefore they could neither protect themselves nor can they protect anybody else from the cycle of births and deaths. Those *Jivas* who will have faith in this statement and search for the Satguru are really *Jivas* of the Satguru deserving His special Grace and they alone would come into contact with the Satguru. The Satguru would, by His Grace, accomplish their object and then only such *Jivas* would be able to escape the cycle of births and deaths.

157. Two tigers are pursuing this *Jiva* and these are :  
 (i) *Kala* and (ii) Mind. As long as both of these are not killed, no progress in *paramartha* can be made and there is

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1. 'Pir' is a spiritual guide among Mohammedans. He occupies the same position as a 'Guru' does among Hindus and others.

none else, except the Satguru, who can kill them. Hence he alone who surrenders himself to the Sant Satguru will be able to overcome them and he alone would go beyond the Region dominated by them.

158. Those who are beggars at the door of the Satguru do not lose their honour and prestige, as everyone is a beggar of the Satguru. There is none in this creation who is not a beggar of the Satguru. Those who feel ashamed and humiliated in begging from the Satguru would be humiliated in the presence of *Kala* and would suffer punishment at His hands. Those persons only are fortunate who are beggars of the Satguru.

159. Those, who believe in the *Vedas* and the *Puranas*, say that even a moment's Satsang washes off the sins of a *Jiva*. How can then the benefits of the Satsang of the Saints be described, for the *Vedas* and the *Puranas* also are incapable of describing the greatness of this Satsang? There is no doubt that the sins committed throughout the day by people who attend the Satsang of the Saints must be getting washed off. This benefit would be available to those who come to the Satsang daily merely as a routine and hear the discourses there, but the benefit available to those who have faith in and love for the Satguru of the time is so great that it cannot be adequately described.

160. He who praises the Saints and he who calumniates them would both get salvation, but if any person, being a disciple of the Saints, calumniates, he would suffer. Calumniation by a disciple cannot be tolerated.

161. Real benefit can be achieved if one listens with all his attention and believes with all his heart. The statements of those who say things outwardly and hear outwardly produce no effect. Many *Pandits* and *Bheshas* make others read books and also themselves read them to

others, but no effect at all is produced on the hearts of either the *Pandits* etc. or those who hear them.

162. As long as the Satguru does not show His Grace, the *Jiva* cannot have faith in Him. He alone who has love for and faith in the Satguru should be considered as the recipient of His Grace and Mercy. Many people wish that members of their family and their relations should have faith in the Satguru. This desire is not bad but it should be borne in mind that as long as the Satguru is not pleased to show His Grace, it is difficult for anyone to have love for and faith in Him. This matter should, however, be left to the *Mauj* of the Satguru, for He would, whenever He so likes, grant His love and faith in a moment and would lift up a *Jiva* out of the morass of the world.

163. The Satsangi of the Saints does not feel any trouble at the time of his death; on the other hand, he becomes more brave, because he remembers death from before and engages in worldly activities only as much as is quite necessary. His ties with the world have already been cut asunder. Just as the verdure of a tree which has been cut lasts only a few days, in the same manner, the entanglement of the Satsangi of the Saints is quite short-lived.

164. It is very difficult to continue to attend the Satsang of the Saints. The condition of some people is that they attend the Satsang and yet they really do not do so, for apparently they seem to be listening to the discourses but they do not listen with the idea of acting upon them. What good can the Satsang then do to them? Only those persons can be said to listen to the discourses properly and understand them correctly whose hearts are affected by them and who also try to act more or less accordingly.

165. There is more or less some confusion of ideas in religious books. A particular thing has been criticised at one place and at another, it is upheld. What should a



*Jiva* accept and what not? Thus as long as one does not come into contact with a Perfect Satguru, it is not within the competence of the *Jiva* to decide for himself what to accept and what not. Books can provide testimony only but cannot lead a person to the true path. The Sant Satguru alone knows the path and it can be learnt from Him and it cannot be had from anyone else.

166. He alone is a *Sadh*<sup>1</sup> who has given up reliance on all other supports and relies on the Satguru and has held fast to the *Śabda* which is the basis of the teachings of all the Saints. He does not do anything which may put any obstacles in his devotion to the Satguru. Thus such a person only is a true devotee of the *Guru* and a true *Sadh*.

167. Only those persons would love the Satguru who have an earnest desire for *paramartha* and are afraid of the cycle of births and deaths and such persons alone will have faith in the Satguru. Those who merely want spiritual experiences and are not prepared to have faith in the Satguru without such experiences, are not real *paramarthis*. They will have no faith in the Satguru. And it is not the *Mauj* (Will and Pleasure) of the Satguru to grant such experiences in order that people may have faith, because faith which is the result of such experiences is not dependable. Faith of only those persons who love the *darśana*<sup>2</sup> and the discourses of the Satguru and who do not feel at rest without such *darśana* etc. can be said to be true. Such *Jivas* get experiences also, while it is not the *Mauj* of the Satguru to grant experiences to those who merely hanker after experiences and miracles.

168. There is no other way except through the *Śabda* to enable the *Jiva* to reach his Original Abode and all

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1. The verb 'साधना' (Sādhnā) means to hold fast or to secure. There is a pun on the word 'साध' (Sādh) or साध लेना (sādh lenā) in that a साध (Sādh) is said to be one who has secured the support of the Satguru. 2. Vide Note 1 on page 10. Here darśana of the physical Form of the Satguru.

other ways are the ways of *Kala*. *Śabda* is present within everyone and everyone should therefore listen to it. Those who do not listen to it would suffer misery at the time of their death. The desired result cannot be achieved by external music, vocal or instrumental. And those who are among the followers of the Saints and yet do not search for the *Śabda* would be liable to severer punishment.

169. The *Pandits* have lost the regard of the people because they engaged the *Jivas* in visits to Holy places and idol-worship. The Saints declared that the religion propounded by them is different from that of the *Vedas* and the *Śāstras* but the *Pandits* and *Bheshas* did not appreciate the significance of this statement and deluded the *Jivas* and lost their position. Now the Saints declare openly that all those people who are engaged in visiting Holy places and in reading the *Śāstras* and in idol-worship are subject to the cycle of births and deaths and now in Their Mercy, advise people that they should give up all external religious activities and delusions and should search for the Satguru of the time and surrender themselves to Him. There is no other method of escaping the cycle of births and deaths. One may do this whenever one likes, but whenever one would think of doing anything, he will have to adopt this method. One cannot escape the cycle of births and deaths without following this method. One may accept this advice or not, just as it pleases him.

170. The *Jiva* and *Brahma* are both brothers. The only difference between the two is that *Brahma* has been endowed with some authority, while all the *Jivas* are subordinate to Him. The functions of creating the human body and its maintenance have been entrusted to *Brahma*, *Vishnu* and *Mahadeva* and entangling the *Jivas* in the world is also their function, but the granting of salvation is not within the competence of anybody excepting the Satguru because it is only the Satguru Who is one with the Supreme Being and both

the *Jivas* and *Brahma* are His *Ansas* only. In other words, Satguru is Himself the Supreme Being, because the Supreme Being Himself has assumed the Form of the Saint for the salvation of the *Jivas* and while in this Form, grants such a high status to the *Jivas* as is not available even to *Brahma*, *Vishnu* and *Mahadeva* etc. The condition however is that one should have firm love for and firm faith in the Satguru.

171. In the beginning, there was only One and then there were two, then three, then many and then thousands, millions and ultimately innumerable. Now if a man comes into contact with the Perfect Satguru who is in union with the One and is the Visible Form of that One, he can, with His Grace, escape being deceived by the delusion caused by plurality and reach his Original Abode.

172. The *Jiva* can directly see the result of all his worldly activities and therefore he soon gets entangled in the world. The result of *paramartha* activities is, however, not apparent and therefore one does not quickly have faith in *paramartha*. On the other hand, one must first have faith because without faith one cannot engage in *paramartha* activities and if one does not perform any *paramartha* activities, how can he achieve any results and how can he make any progress ?

173. That True Being cannot be attained by *Japa*, *Tapa* and the practice of silence. All people engaged in such activities got tired and gave up their efforts and none of them could know the secret of that True Being whom the Saints have attained. That secret can be known only through service of and surrender to the Satguru of the time, because that True Being has Himself assumed the Form of the Satguru. Hence all the *Jivas* who have a desire to attain that True Being should give up all sorts of external religious activities and delusions and should strive to win the pleasure of the Satguru of the time. It is only then that they would reach the Region of the True Being.

174. It becomes extremely difficult for those, who, in their childhood, become widows or take to the life of *Sadhs*, to pass their life honourably and many succumb to temptation, but if they come into contact with the Perfect Satguru and have faith in Him, they may live out their lives with great ease. However, if they come into contact with a *Vidya Guru* (i.e. a *Guru* who has acquired learning), their lives would be wasted in vain in acquiring learning or in visiting Holy Places, in fasts or idol-worship and thus the stranglehold of the cycle of births and deaths would continue. It is therefore necessary for them and for all other *Jivas* that they should strive as hard as possible to search for the Perfect Satguru. If one's life comes to an end while engaged in this search, he need not worry, for when one's longing for meeting the Satguru is firmly established in his mind, it amounts to real devotion of the Supreme Being and the Supreme Being will definitely meet him in the Form of Satguru.

175. *Jivas* are so unfortunate these days that they do not have any faith in the statements of Saints and hold fast to all that is written in the *Vedas*, *Śāstras*, the Holy *Koran*, and the *Puranas* to such an extent that even though they do not get any spiritual experiences there, yet *Kala* has created such a situation that the *Jiva* has to act according to the statements in these books favourable to *Kala*. On the other hand, the *Jiva* does not accept what the Saints mercifully advise him and demands spiritual experiences from Them. This shows that those *Jivas*, who are not prepared to accept the statements of the Saints, without getting experiences, and who accept the statements of *Kala* without making any such demand, are the *Jivas* of *Kala*. The Saints too, on their part, do not pay any attention to such *Jivas*.

176. Both the *Prana Yoga*<sup>1</sup> and the *Buddhi Yoga*<sup>2</sup> lead upto *Akasa* only. The spirit can ascend beyond this with

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1. *Prāṇa Yōga* refers to *Prāṇāyāma*. 2. *Buddhī Yōga* refers to intellectual effort to realize God.

the help of *Śabda* and there obtain the *darśana* of the Indescribable Being Who remained unknown during *Sat Yoga*, *Dvapara* and *Treta* and about Whom nobody could know anything. Now in the *Kal Yuga* the Saints have revealed His secret. Only those who have faith in the statements of the Saints would get the *darśana* of that Indescribable Being and only they would attain salvation.

177. There is such a great confusion these days that many *Sadhus* go to Kashi with the desire to become learned *Pandits* and waste their life in the company of the *Pandits*. It was desirable for them to have searched for the Perfect Satguru when they became *Sadhus* and to have served Him and attended His Satsang and also to have performed internal practices to some extent, so that they could have become *Sadhs* and could have achieved the Original Abode and should not have wasted their life in acquiring book-knowledge. Nobody can escape births and deaths as a result of the association of the *Pandits*, because when *Brahma* Himself Who is the Author of the *Vedas* could not escape the cycle of births and deaths, how could *Pandits* escape the same? Moreover, *Pandits* and *Jnanis* of these days are given only to sophistry and they do not possess true learning and true *Jnana* (i.e. knowledge). They all deserve to remain confined to the cycle of births and deaths, because except the Satguru of the time nobody else is capable of saving the *Jivas* from the said cycle and leading them to the Original Abode.

178. The *Kala* has spread His net in the world so carefully that the condition of those *Jivas*, who are engaged in *paramartha* and believe that they are great *paramarthis* and who are also praised by people as having done much in the way of *paramartha*, shows on careful examination that they have not acquired anything in *paramartha*. In other words, they make efforts in visiting holy places and engaging in fasts, repetition of the Name and idol-worship and observe the rules of morality and social conduct etc. in various ways, but do

not gain anything except *Ahamkara*. These days such activities are not acceptable to the Supreme Being nor can they save anybody from the cycle of births and deaths and all those who engage in such activities remain subject to the cycle of births and deaths. He who wants to escape the cycle of births and deaths should engage in devotion to the Satguru. There is no other method of escaping the cycle of births and deaths. It is, however, a matter of regret that *Jivas* are prepared to suffer all kinds of troubles in following other forms of *Sadhanas* but devotion to the Satguru is not acceptable to them. Some people are engaged in traditional belief in Holy Books etc. and believe in them as *Guru*. It needs to be considered what advantage could there be in believing in any Holy Book as the *Guru* and where has such a course been advised? Anyway, books are lifeless things and no service can be rendered to them. What devotion can such *Jivas* then perform to the *Guru*? Devotion to Holy Books consists in acting on the statements contained in those books i.e. as advised in the Holy Books, one should search for the Satguru, serve Him and surrender himself to Him. If one does not act upon this advice, traditional belief in the Holy Books is false. His condition is also like that of persons engaged in idol-worship. The real reason for this mistake however is that people are not able to contact any person who could explain things correctly to them and therefore all the *Jivas* are entangled in delusion and mistake and the *Gurus* that they come across have themselves never been disciples at any time and they delude and misguide the *Jivas*. This is the condition of everyone, whether he is a *Pandit* or a *Bhesha*. None of them knows about the greatness and superiority of the Satguru and of devotion to the Satguru. They themselves are entangled in holy books etc., old traditions and traditional beliefs etc. and entangle other people also in those very things. Nobody teaches them devotion to the Satguru by which alone the *Jiva* can get salvation and can attain his Original Abode.

This teaching is imparted by the Saints only. In other words, when the *Sat Purusha* Himself manifests in this world, He imparts this teaching because it is the most superior path and leads very quickly to the salvation of the *Jiva*. This teaching would be acceptable only to those people who have good *samskaras* and such people only would search for the Satguru, while those who take pleasure in external things and entertainments etc. cannot perform devotion to the Satguru in which body, mind and wealth are inconvenienced and taxed. Those people alone who have the greatest regard for the Satguru and the Holy Name have good *samskaras*.

179. Worldly people are pleased when they take sweet and saltish food and also feel happy when they put on good clothes. But all these things are good for nothing. Which foods appear sweet and which seasoned and which clothes are liked by the *Gurumukh* is described by the Satguru in the following manner. The *Gurumukh* is he for whom the speech of the Satguru is sweet food, because there is nothing so delicious as this, and listening to the words of the Saints is seasoned food and faith in the Satguru is his apparel. The above is the essence of everything. But this is the condition of a true and sincere *paramartha* only. As has been stated above, he alone would love these objects while worldly people would dislike all these things.

180. The *Jnanis* of these days give priority of position to the *Vedas* over the Saints. This is a great mistake of theirs and the reason is that these people consider such people as Saints as have read the *Vedas* and act according to them and have attained the status of a *Sadh* to some extent. But they have no knowledge whatsoever of the Saints who are the Creators of the *Vedas*. Those who are designated as Saints on account of their having studied the *Vedas* are not equal in status even to the disciples of the True Saints. For example, there is a person who has acquired learning but did not get service, while there is another who acquired much less

learning but secured a high position and is very efficient. Therefore the man of learning cannot be equal to the latter. Similar is the condition of the *Jnanis* of these days, as no doubt they have acquired much learning but have not secured any position i.e. they did not get the opportunity to perform devotion to the Satguru. On the other hand, the disciples of the Saints, even though they may be ignorant, are engaged in the devotion of the Perfect Satguru and have surrendered themselves to Him, and therefore they would one day attain the Highest Region while people given to sophistry, *Yogis*, and *Jnanis* would wander in different forms of life<sup>1</sup>.

181. The *Vedanta* exposed the mistakes of the five *Śāstras* and now the Sant Satguru has exposed the mistakes of the *Vedanta*. The defects of the *Śāstras* were not exposed in *Sat Yuga*, *Treta* and *Dvāpara* because the Saints had not then manifested. Now in *Kal Yuga* the Saints have manifested themselves on this earth for the liberation of the *Jīvas* and openly point out the mistakes and defects of all the religions and teach the true and direct path for the salvation of *Jīvas*. The people, however, are so narrow-minded that they do not accept their teachings nor do they have faith in them. If one gives some thought to the matter, it would appear that people have come to have faith in the Religion of the *Vedas* either as a result of their study of books or by listening about it from others. These people did not perform any practices in that connection nor can they do so, for the practices taught in the *Vedas* cannot be performed in this age and the people do not have faith in any person who may have performed the practices, for otherwise they could have learnt the methods of the practices as taught by the Saints and engaged themselves in performing the practices. However, if people depend entirely on books and remain

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1. It is frequently stated in the books of Hindu religion that there are as many as 84 lacs (i.e. 8 million and 4 hundred thousand) forms of life in this creation. The word 'Chaurāsī' (i.e. eighty-four) has thus come to refer to the cycle of births and deaths as here in the original text.



engaged in their study, they can never learn the practices, while, on the other hand, they would become very proud of their learning and this pride would make their hearts more impure so that they would not then be fit even for performing the practices. The general condition of everyone these days is that he talks a lot but does nothing to secure internal progress. Hence it is desirable for *paramarthis* that they should not do anything except engaging in devotion to or search for the Satguru, because purification of the heart cannot be achieved by any other method at the present time and if the heart is not purified, how can one achieve salvation? Moreover, none excepting the Sant Satguru can teach the method of reaching the Original Abode, because He alone knows the secret of that Region and nobody else knows it. It is only by the service of and devotion to such a Sant Satguru that one can purify his heart and it is with His Grace and Mercy that one can attain the Region of salvation and also follow the method and perform the practices taught by Him. There is no other method except this to attain salvation.

182. The seed of *Bhakti* cannot be planted by anybody else except the Sant Satguru. The Sant Satguru alone Who is Merciful, would teach the direct path to this *Jiva* and all others would simply delude and misguide him for they themselves are suffering from delusion. This would be easily understood if it is considered that these people believe in the idol made by man himself and placed in temples built of bricks and stones as the Supreme Lord and make other people also worship that idol, while they do not tell them the secret of that temple which has been created by the Supreme Being Himself and which He Himself has entered and made His abode and where bells, conches and musical instruments of various kinds are resounding and *Arti* is being performed all the time. Thus these blind people, who themselves are misguided, mislead others also from the right path and thus, instead of helping people in attaining the object of their life,

injure their cause. How can a blind man show the path to another blind man? Hence it is advised that people should search for the Sant Satguru. As long as one is not able to meet the Satguru, one cannot, under any circumstances, know the internal secret. The Satguru is He Who is filled with love for the *Śabda* and teaches that the internal secret and the path to the Original Abode can be known or traversed with the help of *Śabda*. If anybody wants to recognize Him by examining His outward activities, he would never succeed. All the people are ignorant and blind. How can they (i.e. blind people) recognize and catch hold of the Sant Satguru Who has vision. A blind man cannot catch hold of one who can see but he who can see can get himself caught by any blind man he likes. Thus the people of the world are not capable of recognizing the Satguru, but if the Satguru is so pleased, He may, in His *Mauj*, make the people recognize Him in every way. In order to recognize the Satguru, it is enough at first to know that the Satguru is He Who explains the internal secret and teaches the Path of *Śabda*. And then it should also be seen whether He himself is absorbed in *Śabda* or not. The internal secret is not available with anybody except the Sant Satguru or with a person whom He Himself may permit to communicate the same to any other person. The Satguru does not depend on any *Bani* or discourses and holy books. The Satguru Himself is the Form of the Supreme Being. As long as one does not obtain the Grace and Mercy of the Sant Satguru and perform the practices internally, one cannot attain the Original Abode. It entirely depends upon the *Mauj* of the Sant Satguru to grant salvation to any person in whatever way He likes. In other words, the essential thing is that one must love Him and have faith in Him. The Satguru may then first make him attend Satsang or engage him in the practice of *Śabda* or He may engage him in *seva*, for He is All-powerful and if He is pleased, He may grant anything in a moment. Of course, it is necessary that He should be pleased.

183. If one is filled with the yearning for the Lord

at any time i.e. if an earnest desire to meet the Supreme Being springs up in his mind at any time and he is not able at that time to meet the Perfect Satguru, his yearning would go in vain. If a person filled with yearning claims that he would be able to reach Satguru's Region without the help of the Satguru, it would be wrong, because it is impossible to attain the Original Abode without coming into contact with the Satguru of the time. Both a person who is filled with this yearning and one who is not, need the help of the Satguru. If one has a yearning and it is sincere also to some extent but he does not come into contact with a Perfect Satguru, that yearning would be lost in the association of an imperfect *Guru* and then if later on, he comes into contact with a Perfect *Guru* also, he would have no desire for the *Guru* within him. If there is a person who has neither yearning, nor love for the Supreme Being, but he surrenders himself to the Perfect Satguru, the Perfect Satguru would, with His Grace and Mercy, increase the intensity of his desire and love for the Supreme Being and thus accomplish his object. And if he comes into contact with an imperfect *Guru*, he would, on the other hand, feel proud of his intense desire and his object also would not be accomplished. Thus, in every way, the Perfect Satguru occupies the most important position. One should therefore conclude that nobody can achieve his object without coming into contact with the Perfect Satguru.

184. The status of one who surrenders himself to the Satguru is very high and difficult to attain, though everybody claims that he has surrendered himself to the Satguru. The condition of those who have completely surrendered to the Satguru is such that they do not hold any one dearer to themselves than the Satguru. Any claim that a person having such an attitude makes should be taken as correct. The Saints of the past did not grant salvation to a *Jiva* as long as he did not surrender his body, mind and wealth to Him, but Merciful Radhasoami, finding the *Jivas* unhappy and helpless, now grants salvation of His own accord, through His Grace

and Mercy, only if the *Jiva* shows even a little humility and love towards Him. Thus the person who has opportunities of *darśana*, *seva*, and Satsang of the Perfect Satguru and is also engaged in the *Śabda* practice is really very fortunate.

सुत दारा और लक्ष्मी सब काहू के होय ।

सतगुरु सेवा, साध सँग कल में दुर्लभ द्योय ॥

Sut dārā aur Lakshmi sab kāhū ke hōye,  
Satguru sevā, Sādh sang Kal men durlabh dōye.

*Translation—*

Everybody has sons, wife and wealth but *seva* of the Satguru and association of *Sadhs* are two things which are rare in this *Kal Yuga*.

185. Rama Who is the Creator of three *Lōkas* and Who sustains and supports and also destroys them is the enemy of the *Jiva* because He has separated him from the Original Form and also put him in the womb and has, in addition, put many enemies, internal and external, against him. In other words, He has put *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkāra* within the *Jiva* and externally, He has entangled him in mother, father, sons, wife, friends, wealth, house and the enjoyments of the world. Why should one then accept such a trouble-maker as his Deity? Hence everybody should accept the Satguru as his Deity because it is with His Grace that one can get out of the snares of such an enemy and attain the Region of Eternal Happiness. There is nobody else who can save one from the snares of *Kala*.

186. The Holy Name which the Sant Satguru has openly given out cannot be found in the *Vedas* and the *Śāstras*. He alone is the Sant Satguru Who possesses that Holy Name though there are numerous people who put on coloured clothes and claim to be *Sadhs* and Saints. But they cannot be *Sadhs* or Saints; they simply eke out their livelihood in the name of Perfect Saints. He alone who

is dear to the Saints would be able to attain their Region and he alone who has love for and faith in Them would be dear to Them and love for and faith in Them can be achieved only through *Seva* and Satsang and through Their Grace. And the Name and the Region of the Presiding Deity of the *Trilokī* would also be attained as a result of the performance of the practices taught by the Saints and through Their Grace and cannot be achieved by any other means in this *Kal Yuga*.

187. He who has love for the Holy Feet of the Satguru does not like anything else except praising the exalted position of the Satguru and he who has faith in the Satguru does not see any fault in Him for if one sees any fault in the Satguru, his faith in Him would be destroyed. One should therefore never allow his mind to find any fault with the Satguru. A person who has such an attitude is really the *Gurumukh* and it is he who would attain the Supreme Abode one day.

188. People say that *Ishvara* is present everywhere and in the heavens and the nether-world but nobody is able to meet Him. What is then the advantage to the *Jiva* of His being omnipresent as nobody can attain Him in that Form. And when the Supreme Being assumes the Form of the Satguru, He grants His *daršana* to the people in this Form, explains the internal secret and, with His Grace, helps them in performing the practices and makes them reach His Original Abode and also gives the *daršana* of His Real (Omnipresent) Form. It should now be considered whether this Satguru Form of the Supreme Being is greater of the two or His Omnipresent Form. The Omnipresent Form does not help anybody in achieving his object, while His Satguru Form helps one to achieve his object easily as soon as he comes to have faith in Him, after he has attended Satsang and performed *seva*. As long as one does not come into contact with the Satguru of the time, nobody can have complete faith in the Supreme Being and as long as one

does not have perfect faith, he will not have full love and trust in the Supreme Being and as long as love and trust are not there, how can one get salvation? Whatever *paramartha* acts one may perform in the circumstances, would give him the fruit of good *karmas* in different forms of lives, but he would never be able to do any devotion to the True Supreme Being as long as he does not come into contact with the Satguru of the time and does not have faith in His statements.

189. *Sadhs*, *Brahmans* and *Kshattriyas* have become very egotistic these days. Neither the *Sadh* has the qualities of a *Sadh* nor the *Brahman* has the qualities of a *Brahman* nor has the *Kshattriya* the authority of kingship and strength, yet they are full of pride. The *Vaisyas* and *Śudras*, however, are following their traditional ways to some extent. The Saints advise that people should live in the association of *Sadhs*, but as *Sadhs* have become rare, how can one have their association? And without association with a *Sadh* or a Saint, salvation is not possible. It should now be noted in this connection that one cannot come into contact with a *Sadh* or Saint without suitable *samskaras*. He who is extremely fortunate would definitely come into contact with the Sant Satguru or the *Sadh*. If somebody says that a person with good *samskaras* does not stand in need of association with *Sadhs*, his statement is wrong. Both persons, whether possessing *samskaras* or not, stand in need of association with *Sadhs*. The only difference is that a man with good *samskaras* would be influenced soon by the discourses and he would easily act according to them, while a person without such *samskaras* would not accept the instructions fully and would act up on them only to a little extent. But even in his case, the seed would be planted and he would be able to make spiritual progress in future. And a person with good *samskaras* is he who had come into contact with the Sant Satguru or *Sadh* in his past lives and had faith and belief in Him and whose good luck had continuously been increasing

on account of His Grace. And if the Sant Satguru is Merciful, a man without good *samskaras* can also become a man with good *samskaras*. The glory and greatness of the Sant Satguru is such that if a person gets His *daršana*, he makes some progress towards his salvation immediately and he is saved from the cycle of births and deaths and protected from numerous troubles and calamities and his path towards the achievement of salvation is opened for future. All people should, therefore, for their own happiness and benefit, try to have the *daršana* of the Sant Satguru wherever He may be pleased to manifest Himself and also serve Him as much as possible and thus increase their own good fortune.

190. Human body of that person alone who has the opportunity to serve the Satguru of the time, has been put to proper use, and one should remember that the secret of the *seva* of the Satguru is that the devotee's feet get sanctified by walking for the *daršana* of the Satguru, his eyes get sanctified by His *daršana* and hands get sanctified by service done by hands e.g. massaging His feet and fanning the Satguru and the entire body gets sanctified if one brings up water and the heart gets sanctified by listening to and reflecting on His discourses and by acting upon them as far as possible. In the same manner, when a man engages himself in the service of the Satguru, he would automatically continue to experience His Grace and also the result of attending His Satsang. The status and the bliss that he would then attain cannot be adequately described.

191. Now-a-days when the householders and *Bheshas* start from their places, they start with the object of visiting holy places, whereas nobody thinks of and searches for the Satsang which is the essence of everything, nor has anybody any faith in it. Moreover, what these people consider to be Satsang is not really Satsang. Satsang means 'association with the Satguru'. Thus the place where stories and anecdotes are narrated and where quarrels take place and

matters dealt with in books are discussed is not Satsang. The Human Form of the Satguru is the Form of the *Sat Purusha* Himself and therefore association with Him is real Satsang and all the rest are entanglements. These things can never help the *Jiva* in getting salvation.

192. Those who consider *Rama* and *Brahma* as Omnipresent and believe in them and consider them as their Deity should understand that the object of the *Jiva* will never be achieved by such a belief, for the Omnipresent Form of *Rama* and *Brahma* is just like a lamp showing light to everybody. In that very light the thief commits theft and a drunkard drinks wine and a debauchee enjoys sexual pleasure and a *paramartha* earns spiritual wealth, but that Form does not say anything to anybody. Repetition of such a Name and belief in such a Deity would not help in releasing one from the cycle of births and deaths and his mind would make him dance to its tune. However, if anybody has faith in the Satguru Form of the Supreme Being and has an opportunity of attending His Satsang, the debauchee would leave off sexual enjoyments, the thief would leave off thefts and would give up all evil activities and, saving himself from evil things, would get purified day by day and would one day attain his Original Abode and his true Form. On the other hand, one may go on repeating the Name of *Rama* or *Brahma* or any other Name of any other Deity for the whole of his life, but the evil tendencies of the mind would not be removed nor would the hope of enjoyments of the world or the root of worldly desires be cut asunder. How can then salvation be achieved ?

193. If some people think that they have given up everything or that by reading books and reflecting on their contents they have no attachments left, it is a great mistake and a delusion. These people are not able to judge their own minds and senses. When different kinds of enjoyments of the world come before them or they



are honoured and respected or some rich person or high officer enquires about their welfare, one should then see how their mind is filled with joy and is attracted towards them and if they are insulted or fail to achieve their object, how sorry they feel and how angry do they become. It shows that the desire for honour and name and fame and the desire for travel and entertainment and name etc. still exists deep within their mind and is very strong. It is also a mistake if any person considers these things, viz, outward sacrifices, asceticism and meditation etc. and the study of books of knowledge as *paramartha* because these things do not lead to the destruction of the mind. The method for subjugating the mind is that one should serve the Perfect Satguru or a Perfect *Sadh*, attend His Satsang and apply his mind to the performance of the practices of the *Surat Śabda Yoga* and subsist on whatever simple food or dry crumbs he may be able to get. When there is even no mention of these things, how can the mind be brought under control and how can *paramartha* be achieved? And what benefit can these people secure when their condition is such that they say by word of mouth that the enjoyments and pleasures available in life here and hereafter are all like the faeces of the crow<sup>1</sup>, whereas in their minds they have the desire for the same enjoyments etc. and they also search for them? It is a matter of regret that these people are so careless that they are not able to distinguish between what they say and what they do. People of the world are however much more indiscriminate as they consider them to be *paramarthis* and, following the example of those people who are already sunk deep in ignorance, get drowned and lost.

#### 194. Some learned people say that the desire for

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1. The crow is considered to be a very dirty bird in India as it eats dirtiest things and hence its faeces is believed to be the filthiest thing in existence. Hence this expression is commonly used to indicate one's feelings of extreme disgust about anything.

worldly enjoyments and *Kama*, *Krodha* etc. are but the innate tendencies of the mind and the senses and the form of the *Jiva* is separate and distinct from these and if one reflects and distinguishes between these, enjoyments etc. can do no harm to him. It should now be understood that this is a great delusion. If the desire for enjoyments and pleasures of the world and the evil propensities of the mind and senses are but the natural tendencies of the mind and the senses, what difference then would there be between a worldly man and a *Jnani*? Just as the former would experience the result of his actions during different lives, the latter also would suffer the same, because both are equally engrossed in worldly pleasures at the time of enjoying them and forget themselves entirely in them. For example, it is observed that these people are immediately filled with anger and jealousy when anybody shows disrespect to them or criticizes or blames them or they see others being honoured and respected and if their desire for any enjoyment is not fulfilled, they feel very unhappy and make different kinds of efforts for the fulfilment of that desire and seek help from and make requests to everybody. One should now consider what opinion should be formed about this state of their mind, because the enjoyments of the world are like the faeces of the crow and these people also have, in order to enjoy them, descended to extremely low levels from where the way to the cycle of births and deaths lies open. Hence, prompted by feelings of compassion for such people, it is stated that it is desirable for every person who wishes to achieve salvation for his *Jiva* that he should keep himself away from the association of those *Jnanis* who possess only book-knowledge and should search for the Satguru in every possible way and then seek His protection. It is only then that he can succeed in achieving his object and he cannot escape the cycle of births and deaths by believing in any other Deity or in the association of any *Pandit* or *Bhesha*. It is quite proper to feed *Bheshas*

and if possible to help them with money also as far as one can, but it is necessary that one should surrender his body and mind in the Holy Feet of the Satguru. This advice is meant for those people only who have the desire to meet the Supreme Being and to attain salvation of their *Jiva* and those people only would act upon it. *Bheshas*, *Pandits* and worldly people would not like this advice.

195. Men of learning and clever people are not fit to join the Satsang of the Satguru because they are proud and they can never have faith in the Sant Satguru. The Saints say what they have themselves seen and these ignorant people merely prattle about what they have heard and try to put things together with the help of their intellect. And if they are told any method, their mind which is full of pride and is given to merry-making and filled with desires for worldly enjoyments does not apply itself to it. These people want to see miracles, but it is not the *Mauj* of the Saints to show miracles, for the love which is engendered as a result of miracles cannot be relied upon. Miracles are meant for those people who have a true desire for *paramartha* and have developed faith and belief in the Satguru with the object of achieving the salvation of their *Jiva*. Such people are always able to see miracles. Those people, however, whose sincere desire is for name and fame in the world and for worldly enjoyments and who have no true desire for *paramartha* do not deserve to be shown miracles and to be admitted into the Satsang. Hence people who are sincere *paramarthis* should keep themselves aloof from the association of such people.

196. If Saints apparently show anger or appear to be acquisitive also, this attitude of the Saints is beneficial to the *Jiva*, but the anger and greed of worldly people leads one to births and deaths. Foolish people however cannot appreciate the delicacy of this idea, but Satsangis know this also. Ignorant people calumniate the Saints but the Saints are merciful and arrange for their redemption also in their own Mercy.

197. Worldly people are afraid of death because they have a great attachment for the world and its objects but a *Sadh* is not afraid of death because he sees the world and its objects as sources of misery and does not consider the world His home. He lives in the world as a sojourner and desires only to enjoy the bliss of the absolutely Blissful Form of the Satguru. It is for this reason that he does not feel any pain in death. As a matter of fact, *Sadhs* get the experience of death during their life-time and remain absorbed in the bliss of the Spiritual Form of the Satguru.

198. There is no hard and fast rule in the Satsang of the Saints regarding *Seva*, *Bhajan* and Satsang, nor do the Saints compel anyone in regard to these things. They simply advise people and bring about their reform. Those who are *Jivas* of a high order accept the advice very soon and act upon it, those who belong to the average class accept the advice gradually while those who do not accept the advice nor act upon it cannot stay in the Satsang. It is, however, desirable that Satsangis should not be jealous of others, nor should they think that all people should either behave according to their wish, or they should leave, for if a man goes away, he stands to lose while the Satsangi would not gain anything. If such a person stays on in the Satsang for some time, he would gradually begin to understand things rightly and would also begin to act like other Satsangis.

199. A devout daughter is better than a mischievous son, because a devout lady would lead to the salvation of both the families while a mischievous son would cause injury to both. Hence that family alone is fortunate which produces a devout son or a devout daughter. Eight generations of the family in which a devout son is born would get salvation, but mischievous fellows, howsoever large may be their number, would lead to hell.

200. When one cannot recognize the Physical Form

of the Satguru which He has assumed for the salvation of *Jivas*, how can he then recognize the Spiritual Form of the Satguru? Hence no one except a *Gurumukh* would be able to recognize the Satguru fully, just as a piece of iron is converted into gold when it comes into contact with *Paras*<sup>1</sup> stone but no other metal is turned into gold. The condition of the people is such that they do wish to become *Gurumukh* but do not perform devotion to the *Guru* as much as they should. It is, therefore, desirable that they should perform devotion to the Satguru of the time to the best of their ability and then they would gradually become *Gurumukhs*. Some ignorant people say that they would accept a person as a Perfect Satguru only when they find that He has made someone else a Satguru like Himself. One should consider what would they gain if He has made someone else a Satguru. If they themselves want to become Satguru, they should perform devotion of the Satguru and then see for themselves. But they are not able to perform devotion and merely waste their human life, but this also is due to the *Mauj* of the Supreme Being Himself because if all people turn into *Gurumukhs*, how can the creation be maintained?

201. *Bheshas* and *Pandits* are respected in the world but only those persons who have no desire for *paramartha* consider them to be great, because the method by which one can attain his Original Abode is not known to these people. They have donned coloured clothes and acquired learning merely for selfish ends. He who is earnest regarding *paramartha* would have no respect for both of these two classes of people, viz, *Pandits* and *Bheshas* and even though he may show respect to them outwardly and also offer them money, yet he cannot have any regard for them. It is therefore desirable that *Pandits* and *Bheshas* should not go to the Satsang of such people i.e. of true *paramarthis* and even if they go there, they should not behave with insincerity

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1. i.e. Philosopher's stone.

and hypocrisy because hypocrisy and insincerity cannot stand before true *paramarthis*. They should behave with sincerity in their presence and thus only would they gain anything, otherwise they would suffer disgrace, while if any person talks false things and behaves with hypocrisy where a Saint Himself is present and His Satsang is being held, such a person would find himself in hot waters, for the Saints can endure anything as they have absolute self-control over themselves, but Their Satsangis cannot tolerate such things and they expose the hypocrisy of these people, because in the Satsang of the Saints the process of selecting true persons from among the false people goes on day and night. How can hypocrites and impostors afford to stay there ?

202. *Brahma, Vishnu and Mahadeva* are the gate-keepers of the *darbar* of *Ishvara* and the gatekeepers of the *darbar* of the Saints are His disciples. The status of these disciples is so high that *Brahma, Vishnu and Mahadeva* and even *Ishvara* Himself Who is their Lord cannot stand in the way of the disciples of the Saints nor can they contend against them, for the Saints have the highest status and therefore their disciples also are granted such status as may never be equalled by *Ishvara* and all the gods.

203. The meanings of the statements of the Saints can be properly explained by Saints alone and nobody else is competent to explain the meaning of their *Bani*<sup>1</sup>. If anybody else explains, he would do so according to his own intellect, but man's intellect has no access to its meaning, as the *Bani* of the Saints is intuitive and its meaning also is intuitive. It is not within the competence of a man of learning to interpret it exactly as it should be.

204. If Name had any inherent *Śakti* within it, it should have produced some effect on those thousands of people who are repeating some Name. This shows that the

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1. Vide Note 2 on page 46.

Name has no *Śakti*; *Śakti* is in the Satguru. Those people who are serving the Satguru are fortunate. If there are people who are sinners but they have surrendered to the Satguru, they would be forgiven, while those who are innocent but have not established contact with the Satguru would be considered as the greatest sinners.

205. Some proud and egotistic people, who come to the Satsang, do not experience any joy in the Satsang, because they come with a prejudiced mind to find fault and if anything is explained to them, they would not understand it. Apparently, they show great respect for the Holy *Granth*, but they do not act up to a single instruction contained therein. And these people consider those persons, who accept the statements contained therein as correct and also act according to them as far as possible and give the highest position to the Satguru, as low and mean. Such egotistic people will never gain anything from the Saints. They are traditional believers in the Holy *Granth* and do not act in accordance with the order of the Holy *Granth* that one should search for the Satguru as he would be benefited to some extent by His service. They consider the Holy *Granth* to be the *Guru*. These people act against the advice of *Guru Nanak Sahab* because the Holy *Granth* cannot be the *Guru*. It is a lifeless object; it does not speak nor can it give any instructions or advice. As a matter of fact, this is the job of the Satguru. If the Holy *Granth* could teach, *Nirmalas*<sup>1</sup> and *Udasis*<sup>2</sup> would not have gone to Kashi and become the disciples of *Pandits* and would not have assigned a position to the Holy *Granth* lower than that of the *Vedas* and *Śastras* and would not have engaged in visiting holy places and undergoing fasts and would not have instructed their disciples to carry their bones after their death to Holy Gaya<sup>3</sup>. The Holy *Granth* contains

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1. Vide Note 1 on page 74. 2. A sect of Sikhs who believe in Sri Chand ( son of *Guru Nanak Sahab* ) as the real successor of *Guru Nanak Sahab*. 3. Among Hindus there is a belief that one would attain salvation if he dies at Gaya or at least his bones are taken to Gaya.

that secret which was not known even to *Brahma*, the Creator of the *Vedas*. But nobody else, except a Perfect Satguru, can describe this secret. Hence everybody should keep the Satguru in the forefront. The Satguru can also explain the secret contained in the Holy *Granth* and also grant salvation without the help of the Holy *Granth*, while those who do not search for the Satguru of the time would wander in different forms of life.

206. Those engaged in mere sophistry cannot get salvation; they know only how to talk. The gross *karmas* of those who are true *Jnanis* can be eradicated but their subtle *karmas* remain intact. These cannot be eradicated as long as one does not reach the Region of the Saints. It should be further noted that in this age salvation also can be attained only through the Saints, for salvation cannot be attained without the eradication of gross and subtle *karmas* and the method of eradicating the *karmas* is not known to the *Jnanis*.

207. '*Gurumukh*' is he who considers the Satguru as the True Supreme Being and does not find fault with any action of His, nor does he loose faith in Him. For example, if there is a death in the family or some other calamity befalls or there is some financial loss or there is much heat or much cold or much rain or there is no rain at all or there is sickness or some epidemic or there is any other difficulty, one should not say that such and such thing was not desirable or that it was improper or bad, but one should take it that whatever has taken place has taken place according to the *Mauj* of the Lord and it must have been desirable and in accordance with His Pleasure. It is only some perfect *Gurumukh* who can attain such a position and nobody else is competent to behave in this manner.

208. '*Rama*'<sup>1</sup> is present within everybody, but nobody

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1. '*Rāma*' is the name of the Incarnation of *Brahma*. Since the time of the incarnation, God has been popularly addressed as '*Rāma*'.



recognizes Him and people commit sins while He looks on and does not stop them from doing so and makes them suffer in the cycle of births and deaths. What purpose can then be served by such 'Rama'? If and when one contacts the Satguru and the Satguru explains to him how and in what form 'Rama' is present within him, only then can this *Jiva* know about Rama and thereafter save himself from bad actions and the cycle of births and deaths. Hence it is essential to search for the Satguru, because the Satguru is Rama in manifest form and Rama Who is not visible cannot be searched for without the help of the Satguru. Those who do not do so, would not be able to contact Rama nor would they be saved from the cycle of births and deaths and the precious human life would be wasted in vain. He who would search for the Satguru in all sincerity, would surely meet Him, because the Satguru is *Nitya Avatara*<sup>1</sup> and is always present in this world.

209. *Śabda Bhakti* consists in listening to the *Śabda* which resounds within man and the *seva* (service) of the Satguru consists in loving and serving a Personality within Whom *Śabda* has manifested and such a Personality is the Satguru and *Śabda* is His real Form. External devotion to the Satguru consists in accepting the statements of the Satguru as correct and then acting according to them while internal devotion to the Satguru consists in listening to *Śabda* within oneself. The first

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1. The Supreme Creator maintains His Touch with the entire creation according to His Supreme Laws. This Touch is not accessible anywhere else in this creation except in the innermost quarters of 'a spirit-entity which is of the essence of the Supreme Being. If this Touch were denied to this creation, no spirit-entity could exist here; and deprived of these spirit-entities, the creation would forthwith collapse. It is through this Link that the innermost prayers of a spirit-entity can ascend to His August Presence; in response whereof He graciously assumes the Supremely Merciful Human Form known as Param Sant Satguru. This Link remains ever present in this creation and has been aptly called 'Nitya Avatāra'. (Vide Prem Samāchār by Param Guru Sarkar Sahab).

step however is that one should have love for that Human Form by which the Satguru preaches and only then can one have love for His *Śabda* Form. He who has no love for the Human Form of the Satguru would not have any love for His *Śabda* Form either and he may strive as hard as he likes, he would not be able to hear the *Śabda* within himself. One who has love for the Human Form of the Satguru and does not have so much love for His *Śabda* Form would be granted salvation by the Satguru in His Mercy, but those who have love for the Satguru i.e. for His Human Form, would surely have love for *Śabda*. First of all, one should have love and devotion for the Human Form of the Satguru without which man cannot accomplish his object.

210. Rama was not able to save *Narada Muni*, who had His direct *darśana*, from the cycle of births and deaths. It was only the *Guru* who saved him from this. How can then the people of these days, who repeat the Name of Rama Whom they have never seen with their eyes and who have not come into contact with a Perfect Satguru either, escape the cycle of births and deaths? One should therefore search for the Satguru of his time and surrender himself to Him.

211. It should be inquired from *Nirmala Jnanis* that if they are among the followers of *Guru Nanak Sahab*, why do they not act according to the teachings of the Holy *Granth* which was written by the *Guru* and why are they acting as slaves of the *Vedas* and the *Śāstras*. In other words, they may be asked why do they not perform the devotion taught by the *Guru* and adopt humility as has been prescribed by Him. They should also be told that their claim that they are *Jnanis* is also mistaken. How can *Jnana* be obtained without devotion? The *Jnana* or knowledge they possess has been acquired from the books and would all vanish when *Maya* exerts its influence. They should therefore perform devotion to the Perfect Satguru

and then they would attain true *Jnana* or knowledge. *Vyasa* and *Vasishtha* who were considered Perfect according to the religion they followed were also deceived by *Maya*. How can then these *Jnanis* save themselves? It is only the Saints Who have not been influenced by *Maya* or those who have taken shelter under the Saints. Nobody else can escape *Maya*. If one does not have love for the Saints, he would remain entangled in the meshes of *Kala*. Therefore if one desires to derive the greatest benefit from human life, he should give up pride of his learning and intellect and surrender himself humbly to the Satguru. He is omnipotent and would surely save him both from *Kala* and *Maya* and make him attain the Original Abode. It is of course upto him to accept the advice or not, though it has been given for his benefit.

212. The Saints are the Rulers in *Kal Yuga*. Those *Jivas* who follow Their orders i.e. who perform *karmas* and devotion as has been advised by the Saints for this *Kal Yuga*, would get happiness and they would get salvation and those who act against this advice and engage themselves in *karmas*, devotion and *Jnana* of the past *yugas* as given in the *Śāstras* and the *Puranas* would not be able to perform those *karmas* strictly according to rules and, on the other hand, they would be filled with pride. The old laws have all been repealed and abolished. If anybody still continues to believe in them and follows them, he would not achieve his object and would not escape the cycle of births and deaths. Hence all the *Jivas* should obey the orders of the Saints. And the Saints have prescribed the following:—

(a) *Karmas*, viz, attendance at the Satsang of the Satguru, His service, *darśana*, the *path* (pāṭh) of His *Bani* and also listening to the *path* (pāṭh) and the repetition of His Name, and

(b) Devotion, viz, developing love for the Human Form of the Satguru, contemplation of His Form and listening to the *Śabda* internally by the spirit.

213. *Brahmans* and *Kshattriyas* have given up their *ḥarmas* and *dharma*<sup>1</sup> but are still as proud as ever. The *ḥarmas* laid down for the past which they perform, are not properly done while the *ḥarmas* which their *Acharyas* laid down for *Kal Yuga* are not performed by them. They therefore remain unfortunate, and are helpless also, because these days *paramartha* is subservient to livelihood while in the past, livelihood was subservient to *paramartha*. The Saints who have manifested themselves now in the *Kal Yuga* have found out the method by following which one can become a true *Brahman* and a true *Kshattriya*, but these people, on account of their pride, do not believe in the statements of the Saints and on the other hand, they decry them. The reason is that these people do not want to get out of the world just as a worm living in filth does not want to get out of the filth. This is why the statements of the Saints are disliked by worldly people though the Saints advise them for their benefit.

214. The Supreme Being is by the side of the *Jiva* but ignorant people search for him in the external world e.g. those who live in Kashi<sup>2</sup> and Prayaga<sup>3</sup> search for Him in Ayodhya<sup>4</sup>, Brindaban<sup>5</sup>, Hardwar<sup>6</sup> and Badrinath<sup>7</sup> and those who live in Ayodhya and Brindaban search for Him in Prayaga. Nobody other than the Perfect Satguru can free people from this wandering about. One should therefore search for the Satguru. *Pandits* and *Bheshas* are themselves deluded and so delude others also.

215. This human body is transitory. Why should then

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1. i.e. duties prescribed for them by the Hindu Śāstras. 2. City of Banaras which is known as City of Lord Śiva. 3. i.e. Allahabad, the city on the confluence of the Ganges and the Jamuna, known as Tribeni. 4. Ayōdhyā is the birth-place of Shri Rāma Chandra. 5. Lord Krishna played here in his childhood. 6. Where the Ganges enters the plains. 7. The Holy place where the famous temple of God Nārāyaṇa (i.e. Viṣṇu) is situated.

one be proud of his youth? Just as leaves of the trees fall down in the autumn season, in the same manner, this youth also would disappear after a short time. It is therefore desirable that one should not waste it, but should search for his Beloved Supreme Being and engage in His service and worship and should feel that father, mother, son, wife, friends, acquaintances and kinsmen as well as wealth are not really dear to him but on the other hand, are all a source of trouble. Worldly people, however, consider these as a source of happiness. Hence they are unfortunate. Those people alone are fortunate who have faith in the Perfect Satguru and who love Him and use their body, mind and wealth in His service. Whosoever has searched for the Satguru in his young age is wise and he who neglects to do so, would repent afterwards.

216. The Saints and the *Pandits* have never agreed nor would they ever agree, because *Pandits* make the *Jivas* waste their time in external things, while the Saints make them search within. The *Pandits* engage the *Jivas* in the worship of stone and water and thus make them act as irreligious men and though some *Pandits* do teach them some *Varnatmaṇa* Name, but they are not able to give its secret. The Saints teach the *Dhvanyatmaṇa* Name and systematically give its secret, i.e. the secret of the Deity, its splendour and beauty and also the Region. If the *Jiva* follows the teachings of the Saints, he would accomplish his object, otherwise he would wander in different forms of life.

217. The duty of this *Jiva* is to serve his Father and his Father is *Sat Nam Sat Purusha* and the *Jiva* is an *Anśa* (i.e. an emanation) of His. However, as he is not able to contact the Father, how can he serve Him? It should now be noted that the Saints are the Incarnation of the *Sat Purusha* and therefore service to Them is service of the *Sat Purusha*. The Saints did not manifest themselves in the last three *Yugas* and have incarnated themselves now in *Kal Yuga* simply

for the redemption of the *Jivas* and there is no other object of their coming down to this earth. Those who have good *samskaras* become Their disciples as soon as they have Their *daršana* or they listen to Their discourses, while in the case of many others new favourable *samskaras* are created. People of the latter class also would be gradually freed from the cycle of births and deaths, for nobody except the Saints can save one from the cycle of births and deaths nor can anybody make him reach his Original Abode.

218. Those who have no faith in the Holy Name will not be able to achieve their object fully, even though they keep their external behaviour and conduct as correct as possible and also try to have some internal purification and even though they may engage in *Japa*, *Tapa*, *Samyama* and *Abhyasa* as much as possible. On the other hand, those who have been given the Name by the Satguru and have full and sincere faith in it, will receive the reward even for the repetition of the Name, for penances and for self-control and would also achieve the Highest Abode.

नाम लियो जिन सब कियो जोग जज्ञ आचार ।

जप तप संजम परसराम सभी नाम की लार ॥

Nām liyō jin sab kiyō jōg jagyā āchār,  
Jap tap sanjam Parasrām sabhī Nām kī lār.

*Translation—*

Sayeth Paras Ram :

Those who have repeated the Holy Name, have done everything e.g. *Yoga*, *Yajna*<sup>1</sup>, *Achara*<sup>2</sup>, *Japa*<sup>3</sup>, *Tapa*<sup>4</sup> and *Samyama*<sup>5</sup>, because all these things are just subservient to and follow the Holy Name.

This Holy Name can be obtained from the Sant Satguru

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1. Sacrifice. 2. Rules of conduct laid down by the Śāstras.  
3. Repetition of the Name of some Deity. 4. Penances. 5. Rules of self-control.

and with the help of this Name the root of all the evil propensities of the mind would be cut and the mind and senses would also be slowly and slowly subjugated. If anybody wishes to control the senses by some other method, he would experience great difficulty. If he would succeed in controlling one sense organ, the other would create trouble. Exactly this is the condition of persons who repeat the Names mentioned in religious books i.e. the evil propensities of their mind are not removed though they do repeat the Names. If they repeat the Name received directly from the *Guru* i.e. the Name given by the Saints by word of mouth, the evil propensities of their minds would most assuredly be gradually removed. There is no other method in this *Kal Yuga* for eradicating the evil propensities except through the repetition of this Name.

219. No importance is attached to *Vairagya* in the Religion of Saints; it is only devotion to the *Guru* to which highest importance is attached. Whosoever has perfected his devotion to the Satguru, achieves *Vairagya* etc. without making any effort, as they are granted to him by the Satguru as gifts. This devotion to the Satguru should however be like that of the *Chakor* for the moon, of the deer for the sound of the *Vina*, of the moth for the flame of light and of the fish for water. Whosoever has such love for the *Guru* can alone be called a devotee of the *Guru* and whatever has been said above refers to him alone.

220. The Name which becomes ineffective with a little impurity is not the Holy Name. The real Name is very powerful and can remove all kinds of impurities. There is no harm in repeating the Name wherever one likes. Even the worst place would become sanctified by the repetition of the Holy Name at that place. This Name is available with the Satguru and cannot be found anywhere else.

221. No other *karmas* except devotion to the Name and to the Satguru are ordained to be performed in the

*Kal Yuga*. Whosoever acts against this i.e. engages himself in the performance of the *Karmas* of the past ages would become proud and, instead of getting purified, would get impurer. The *Vedas* and the *Śāstras* also teach devotion to the *Guru* and to the Name and the Saints also declare the same thing. The Name mentioned in the *Vedas* is limited to the three *Lōkas* while the Name given by the Saints takes one to the fourth *Lōka*<sup>1</sup>.

222. The *Jiva* suffers from three external and three internal diseases. He makes efforts to cure himself of the external diseases or troubles but is unaware of the internal troubles. It is the *Sant Satguru* who tells the *Jiva* about these troubles. If one luckily goes to the Satsang of the Satguru, he would learn about these troubles and the desire to remove them would also be engendered within him. The first disease is that of birth and death and the second is his perpetual trouble with the mind, the Lord of the three *Lōkas*, and the third disease is that of ignorance i.e. the *Jiva* does not know who he is and whose *Anṣa* he is and where his *Anṣi*, i.e. his Source is. It is evident that no disease or trouble can be removed by the study of books. One has to go to a physician or an authority of the time and explain his case and obtain some medicine or decision from him for the removal of his disease or trouble. The Satguru is the Physician and the Authority of the time and He can remove this disease. In the same manner, the disease of ignorance cannot be removed by having faith in the sages of the past. It can be removed only by surrendering oneself to the Satguru of the time. In other words, it is only the Satguru Who would grant a *Jiva* the power to see and only then would he be able to know about himself and the Supreme Being. There is no other remedy except the Satsang of the Satguru of the time.

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1. Regions of *Pinḍ*, *Apḍ* and *Brahmāṇḍa* are known as the three *Lōkas* or collectively as *Trilōkī*. The Pure spiritual Region beyond *Brahmāṇḍa* is known as the Fourth *Lōka*.



223. The *Śabda* is subtle while the *Jiva* has assumed a gross form. How can then the *Jiva* apply himself to *Śabda* all at once? Devotion to the Satguru is the only method of removing this grossness of the *Jiva*. As long as one is not able to perform devotion to the Satguru properly, he will not become entitled to establish contact with the *Śabda*.

224. It is difficult to recognize the Satguru. Whosoever recognizes Him becomes fearless. Just as one, who becomes acquainted with the authorities in this world, does not pay any heed to anybody else, similarly, one, who has recognized the Satguru Who is the Lord of the entire creation, will have no fear of anybody else. But this state can be attained by an exceptionally fortunate person. The condition of *Jivas* of the world is such that they give up the association of the Satguru for fear of the authorities of the world. How can then they recognize the Satguru? In fact, the *Jiva* is incapable of recognizing the Satguru. The authorities of the world intimidate the people by the exercise of their powers, while the Satguru does not manifest Himself but, on the other hand, behaves like ordinary *Jivas* in the world. Hence, only the person towards whom He is specially merciful can recognize Him ; nobody else can do so.

225. Everybody likes the discourses and the *Lila*<sup>1</sup> of the Satguru but only some rare persons love the Satguru Himself. The love which depends on attachment for Satguru's discourses and *Lila* is not reliable. The love of those people alone who love the Satguru Himself is dependable and true. But from amongst those who love Satguru's discourses and *Lila*, some gradually develop love for the Satguru

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1. The ways of the Saints, Prophets and Sages are often very mysterious and it is very often not clear why they act in a particular manner at a particular time. They however always act for the good of their disciples or humanity and this is revealed later on. The mysterious ways of the Saints are collectively known as 'Lila'.

Himself. This is also one of the ways for developing love for the Satguru.

226. One person praises another person i.e. a person who expects some selfish gain from another person, praises the latter. Such praise cannot, however, be relied upon. It is like the braying of an ass which is very loud in the beginning and gradually becomes weaker and weaker. The love of a person whose condition is such cannot be relied upon. The love of that person alone is true whose love for the Satguru is ever the same i.e. is uniform from the beginning to the end.

227. *Kala* has kept company with this *Jiva* since his birth as if this spirit has been married to *Kala*. When the husband comes to take the bride to his house, the general custom is that she weeps and her object in doing so is that people may not let her go with the husband but nobody can prevent it. Similarly, when *Kala* arrives, this spirit may weep as much as it likes but nobody will help her and *Kala* would take the spirit along a path which is finer than even man's hair and even an ant cannot proceed on it. The spirits, while going by that path, get cut into pieces<sup>1</sup> and fall into pits full of filth and the suffering is so great that it cannot be described. Hence the Satguru mercifully advises the *Jivas* again and again that if they are afraid of the path which is finer than even man's hair, they should strive to attain their own real self and the method of doing this cannot be had from anyone else except the Satguru. When the *Jiva* surrenders himself to the Satguru, He will make him put in such endeavour and effort as may be desirable and would lift him up in His lap and, avoiding that dangerous path, would carry him to

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1. The spirit, in the Region of Matter, exists within many material covers, both gross and subtle. When the spirit ascends to higher regions, these covers are cut through and drop down. The reference in the sentence is to this process.

His Original Abode where there is Eternal Happiness. There is no other method of escape.

228. It is true that it is very difficult to obtain the gift of the Name but it is easy to surrender to One Who has the gift of the Name and this very custom has been followed from times immemorial that everyone has not been able to obtain the gift of the Name but has surrendered himself to such a Personality. Moreover, there is great joy in surrendering oneself. Even the Saints have not been able to make use of this method because They Themselves occupy the supreme position. Luckily this method is available to *Jivas*.

229. If anybody wants that he may recognize the Satguru and in this connection compares Him with the description given in the Holy Books, he will not be able to draw the comparison properly and to recognize Him. It is desirable that he should attend the Satsang of the Satguru for some time and only then would he be able to recognize Him. There is no other method to recognize the Satguru.

230. The *Jiva* who, after being born as a man, has not been able to know the *Atma Tattva* i.e. the Spirit which is the Essence or the only Real Thing in the human body and has wasted his life in the enjoyments of the world, is a beast, for even though he may have the form of a man but his activities are like those of a beast. But this cannot be achieved without the help of a Perfect Satguru. First of all, it is difficult for one to come into contact with a Perfect Satguru, and if one is able to find Him, it is difficult to have faith in Him. The reason is that these days *Bheshas* call themselves as Perfect *Brahma* and delude people by teaching them things of *Jnana*. If one inquires from them how they came to know *Brahma*, they do not give any reply. Thus their statement that they are *Brahma* is false and the path they teach is also the path of learning and intellect and is the product of their mind and cannot lead to salvation. Those

people only are fortunate who have come into contact with the Perfect Satguru Who has granted them faith and belief in Himself and engaged them in His own service, for it is not possible for one to have Faith in Him and to stay on in His service. This also can be achieved with His Grace and Mercy only.

231. The dirt of past sins covers *Jiva* in the form of *Ahamkara* and therefore the *Jiva* experiences pain and pleasure. When he comes in the presence of the Satguru of the time, He may wash off the dirt with His Grace and make him free from all impurities and take him to the Region of Eternal Happiness but this is subject to the condition that he stays on in Satguru's presence. If one comes for a day and then absents himself for a month, what can the Satguru do for him? This can be done only by one who is earnestly desirous of achieving *paramartha* but one who is not earnest would not succeed.

232. The atheists who deny the existence of the Supreme Being are mistaken. The Supreme Being is hidden within then as fire is hidden in timber but because they could not see Him, they became atheists. If they had searched for the Satguru and, after learning the method of spiritual practices from Him, had tried to apply their mind repeatedly to those practices, they would have acquired the vision to have the *daršana* of the Supreme Being and thus would have been saved from the sin of ungratefulness.

233. Just as the sandalwood tree makes other trees growing in its vicinity fragrant like itself, similarly, people who come to the association of *Sadhs* would be saved from the sufferings of the world and would one day become *Sadhs* themselves. Those people only who live in the association of *Sadhs* are really fortunate and only they have derived the fullest advantage of their life as human beings, while those who have not the good fortune to have come into the association of some *Sadh* nor do they have any desire for

it, are like animals, for though they may have the body of a man, they have not got its advantage. Their condition is like that of a miser who earns thousands of rupees, but does not feed himself properly nor spends anything on himself. What is then the advantage of his being wealthy? Nobody knows who would ultimately get that money and what would happen to it, but if at the time of his death, the desire for money is present in his mind, he would be born as a snake and it is obviously not possible that he may have no desire. It would thus be seen what a low form of life he had to assume and further that he had to remain entangled in the cycle of births and deaths. Similarly, those who have got the human body and have not utilized it in developing love for and in serving the Saints, would suffer as a result of entanglement in the cycle of births and deaths.

234. The *Karma*, *Upasana* (worship) and *Jnana* of the followers of the Religion of the *Vedas* take the *Jiva* only upto the Region of *Karma* of the Saints because the *Karma* prescribed by the Saints is not completed as long as one does not reach the Region of *Tirṣṭi* and then *Upasana* of the Saints extends from *Tirṣṭi* upto *Sat Loka* and *Jnana* is acquired only in the Region of the *Anami Purusha* i.e. the Nameless Deity. The Saints however never call themselves *Jnanis* and always live as devotees. Those people who call themselves *Jnanis* are in reality merely sophists because they are not able to give any reply to the question how they achieved *Jnana*. In other words, *Jnana* cannot be achieved without going through *Karma* and *Upasana*. They however do not know at all the secret of *Karma* and *Upasana* as they never really did any of the two. They have simply read books and have memorized a few statements of *Jnana*. They are therefore false *Jnanis* and those who follow their advice do harm to themselves.

235. The Satguru of the time occupies the most important position in all circumstances. By loving Him sincerely one first of all gets purification of his body and mind which

entitles one to listen to the Holy Name and then ultimately the subtle Form of the Name, the subtle Form of the Satguru and the subtle Form of his own Self would appear to be one and the same. This can, however, be achieved only by perfect love for the Satguru.

236. Those who have been blessed with the human body now and yet do not search for the Satguru, would be entangled in the cycle of births and deaths and would not get the human body again. Hence this is the time to achieve the object of one's life. If this opportunity is wasted, there will be no such opportunity in future.

237. Most people can perform external *seva* and service to the Satguru. This would not enable one to find out who is true and who, false. The real test of a true devotee is that his spirit may apply itself to the *Śabda* when it is indicated to him. Only then should his love be considered as true.

238. One should not ask for any region or *Sat Loka* from the Satguru of the time. One should pray to Him again and again that He may always keep the devotee under His protection. There is no higher or loftier position than this.

239. Those people who themselves enjoy the objects of the world become liable to be entangled after their death in the cycle of births and deaths, but those who offer the same objects for the use of the Sant Satguru and the *Sadh*, become entitled to attain the Highest Region, for the Saints have no attachment either in those objects or in their physical body. They have assumed the Human Form merely for the salvation of *Jivas*. They however enjoy the Bliss of their Original Abode every day, while the *Jiva* has attachment for worldly objects and also for his body. But those of the *Jivas* who would use their body, mind and wealth in the *seva* and service of the Satguru will be saved from the cycle of births and deaths, while those who are wasting their time in eating and drinking

and in comforts and luxuries would remain subject to the cycle of births and deaths.

240. As long as the Essence does not come into contact with its harmonious Essence, one's object will not be achieved. The spirit is the cause of five material *tattvas* i.e. gross *tattvas* and the *Śabda* is the cause of the spirit. Nothing would therefore be achieved if one entangles himself in matters pertaining to these five *tattvas*. The object will be achieved only by establishing the contact of the spirit Essence with the *Śabda* Essence. This, however, cannot be achieved without the Grace and Mercy of the Perfect Satguru. One should therefore first search for the Satguru and develop love for Him.

241. As the *papiha* flies about from forest to forest in search of a drop of water of the *Svanti* rain and does not accept any other water because its thirst cannot be removed by any other water, the Supreme Being also, observing its intense and true desire for *Svanti* rain, makes the *Svanti* rain to fall and thus quenches its thirst. In the same manner, those who search for the Satguru and the Name in all sincerity and carry on this search continuously would ultimately contact the Satguru and get the gift of the Name. It is not everybody who can traverse this path.

242. The disciple says that his earnest desire is to make a paste of his mind like that of *mahendi* i.e. myrtle leaves and apply it to the Feet of the Satguru<sup>1</sup>, but the Satguru has not agreed to accept it so far. Anyway he has prepared the paste by grinding the mind fine like *mahendi* and it now depends on the *Mauj* of the Satguru to apply it to His Feet (i.e. take him in His protection) whenever He likes. He has done the duty of the disciple i.e. he laboured hard and

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1. In India it is very usual for ladies to make a paste of myrtle leaves and apply the same to hands and feet. This gives very natural red colour to the palms of the hands and the soles of the feet. Reference here is to this paste.

ground his mind fine<sup>1</sup> and even then if the Satguru did not accept it, he did not give up his humility and waited for the Will and Pleasure of the Satguru. He has not acted like those who perform a little *seva* and if the Satguru does not accept the same, lose faith in Him. This is not discipleship; it is making the Satguru one's own disciple. If such is the attitude, how can the mind be ground? However, if fortunately one comes into contact with a Merciful Satguru, He would, through His Grace, correct the disciple in every manner.

243. When a donor grants anything to any person, he stretches out his hands. Similarly, when the Supreme Being wants to shower Grace, He lets down rain but the utility of the rain is for the people of the world. When He showers His Grace on *Paramarthis*, He showers love of the Lord over them. If one has all the virtues but lacks love of the Lord, he is a useless fellow. But, if there is a man who has no virtue other than the love of the Lord, he would get admission to the August Presence of the Supreme Being. The chief thing therefore is the love of the Lord and this love cannot be achieved without performing devotion to the Satguru.

244. The Saints call the Highest Region as Endless or Infinite. This does not mean that they do not have full knowledge of it or that they have not reached it. The meaning is that the bliss of the Region is unlimited and the Saints live in that Region as fish live in water. Now if anybody says that the fish do not know water or do not have knowledge about it, the statement would be wrong. Those who assume the form of water in water, do not deserve any credit. Only those persons who remain like fish in water and enjoy it, deserve high praise.

245. The *Jiva* cannot get salvation when he is devoured by *Kala*, because the spirit is a spiritual entity and cannot

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1. The metaphor has been taken from the 'grinding' of mahendi (myrtle leaves). The idea in 'grinding the mind' is of subjugating the mind.



be devoured by *Kala*. *Kala* only devours the physical body, in some cases through the agency of water, in some through the agency of fire and in others through the agency of soil. There is no similarity between *Kala* and *Jiva*. Since the time of their descent from *Sat Loka*, cover after cover has enveloped both of them. *Kala* cannot return to *Sat Loka* but the *Jiva*, if he may come into contact with the Satguru, can, with His Grace and as a result of *seva* done to Satguru, throw off his covers and can then return to the *Sat Loka*. As long as these covers are not removed, the *Jiva* cannot reach his Original Abode and these covers cannot be thrown off unless the *Jiva* performs service of the Satguru and loves Him and is also helped by *Śabda*.

246. As long as the *Jiva* does not go beyond the limits of *Alakḥ*<sup>1</sup>, he will not achieve salvation. The word '*Alakḥ*' refers to Mind and *Kala*, because *Kala* devours the *Jiva* and is not seen. If the *Jiva* has an earnest desire for salvation, he should give up all other methods and surrender himself to the Perfect Satguru. He will then be able to achieve his object, because the Saints have seen this '*Alakḥ*' and it is They who can make the *Jiva* go beyond the limits of '*Alakḥ*' i.e. *Kala*. The three *Lokas* are within the limits of '*Alakḥ*' and all incarnations and gods of the past never went beyond the limits of *Alakḥ*, whereas the Saints have gone beyond the same. Hence, whosoever surrenders himself to the Saints would go beyond the limits of *Kala*, while those who continue to believe in the Sages of the past and would not have faith and belief in the Satguru of the time would not be able to know the real secret of the Saints and would never go out of the meshes of *Kala*.

247. It has been said that one should surrender himself to the Feet of *Hari*<sup>2</sup> and that this would enable the *Jiva* to attain salvation. It is therefore for consideration as to where should the *Jiva* search for *Hari*. *Hari* also is said to be without

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1. i.e. One who is not seen. 2. 'Hari' is a word often used for God.

body and form but as surrender to the Feet is mentioned, *Hari* should have Feet and if He has Feet, He must have a body also. Who is such a *Hari* then? The Saints declare that this statement really means that one should surrender oneself to the Satguru, because *Hari* and the *Guru* are one and the same. Hence one should surrender himself to the Satguru of the time and then he would be able to receive the Name which people believe to be the 'Redeemer of the fallen'. And one can perform the practices pertaining to the Name in the association of *Sadhs* i.e. one should give up all undesirable company and live with the *Sadhs* and it is only then that he would be able to make effort successfully. It is to be noted that association with mother, father, son, wife and worldly people is undesirable company, because in their association one cannot surrender himself to the Satguru nor can he get the Name nor can one get the benefit of the association of *Sadhs*, but if the Perfect Satguru showers His Grace and Mercy, everything is possible.

248. In reality, there is no difference between the ways of the Religion of Saints and the ways of the Religion of the *Vedas*, but the ultimate destination of the Saints is much higher than the destination of the *Vedas*. In other words, the statement of the *Vedas* that one should perform *Karma* and *Upasana*<sup>1</sup> is also affirmed by the Saints. The Saints say that one should first perform service of the Satguru by body, mind and wealth and attend His Satsang. This is *Karma*. And *Upasana* consists in establishing contact of one's spirit internally with the Name i.e. *Śabda*, the secret of which the Satguru may disclose to the *Jiva*. There is mention of three forms of *Jiva* and three forms of *Ivara* in the *Vedic* literature i.e. *Viśva*<sup>2</sup>, *Taijas*<sup>3</sup> and *Prajna*<sup>4</sup> are the three

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1. There are three stages in spiritual effort and development, viz, first, *Karma* i.e. effort or endeavour; second, *Upāsana* i.e. worship and third *Jñāna* i.e. knowledge. 2. 'Viśva' refers to Man's consciousness in the wakeful state. 3. 'Taijas' refers to man's consciousness in the dream state. 4. 'Prājña' refers to man's consciousness in the state of deep slumber.

forms of the *Jiva* and *Virata*<sup>1</sup>, *Hiranyagarbha*<sup>2</sup> and *Avyākṛit*<sup>3</sup> are the three forms of *Īśvara*. The *Jnanis* of the present times do not admit the existence of *Īśvara*. They say that just as a number of people are known as a 'crowd' or one thousand soldiers are known as an 'army', so is *Īśvara* a collective something. When the individuals disperse, the names, 'crowd', 'army' etc. also disappear. Viewed in this light, how could there be any *Īśvara*? And if there is no *Īśvara*, whom should one worship, and worship cannot be performed without knowing the Name, Form, *Lila* and the Region of the Deity? Thus all these people are labouring under a misconception and the *Jnana* they claim to possess is also nothing but *Vachak Jnana* i.e. sophistry, which they have acquired merely by reading books and by intellectual thinking and without performing any *Karma* and *Upasana*. Even if somebody succeeds through *Upasana* in acquiring true *Jnana*, he also remains within the limit of the *Karma* according to the Saints. The Original Abode of the Saints is very much beyond it and is much higher. The *Karmas* mentioned in the *Vedas* are the *Karmas* of the past age. Neither can the *Jiva* successfully perform them, nor would those *karmas* give the desired result. Thus whatever *Karma* the *Jiva* now wants to perform, he should do so through the Saints and whatever *Upasana* he wants to perform should be performed with the help of the Grace of the Saints. It is only then that one's object can be achieved, i.e. one can reach the ultimate objective of the *Vedas* and also beyond it. Nothing can be achieved these days in any other way.

249. Nobody can have admission to the August Presence of the Supreme Being except His devotee. All the

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1. 'Virāṭa' refers to the form of Brahma, known as 'Niranjan', the Deity of Sahasral Kamal. 2. The word means 'Golden egg' and as Brahma was born from this, He is known as हिरण्यगर्भ (Hiranyagarbha). Hiranyagarbha is the 'Presiding Deity of Trikuṭi and is also known as 'Om'. 3. 'Avyākṛit' means anything not manifest and refers to Para-Brahma.

*Rishis, Munis, Yogis. Yatis<sup>1</sup>, Jnanis, Sanyasis<sup>2</sup> and Param Hamsas<sup>3</sup>* of the past, though they were perfect according to their religion, did not get admission into the August Presence of the Supreme Being because they were egotistic and they had no *Guru* i.e. they did not come into contact with the Sant Satguru. How can then those people who merely read their books these days and consider themselves as perfect and have not done even one-fourth of what the *Rishis* etc. did to earn religious merit and, in addition, calumniate the Sant Satguru, get admission into the August Presence of the Supreme Being? Everybody should now firmly believe that those who perform devotion of the Sant Satguru really do devotion to the Supreme Being, because there is no difference between the Perfect Satguru of the time and the true Supreme Being. Both are one and the same.

250. If one has come into contact with a Perfect Satguru and has also been performing His service and attending His Satsang and has love for and faith in Him, but in the meantime the Perfect Satguru departs from the world and the object of the devotee has not been completely achieved or accomplished i.e. he has not made sufficient progress internally and if he has a desire that he should achieve his object, he should develop love for and faith in the Satguru appointed by his previous Satguru and should perform service to Him and attend His Satsang and should consider that the previous Satguru is present within Him because the Sant Satguru and the Saint are one and the same as far as their *Śabda* Form is concerned and are not two different Personalities. They simply appear to be two different Personalities as far as Their physical Form is concerned. Faith or belief in the Sages of the past is meaningless because one cannot have love for them now as neither has he seen them nor has

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1. 'Yati' refers to an asectic who strives to exercise self-restraint.  
 2. 'Sanyāsi' is one who has renounced the world. 3. The word 'Hamsa' has been generally used for pure souls. 'Parama Hamsa' refers to one who is absolutely pure, though popularly the words are used indiscriminately.

he attended their Satsang and if one does not come into contact with the Satguru, one cannot develop love for his Holy Feet. Hence an earnest devotee should develop love for the present Satguru i.e. the Satguru of his own time and should not make any distinction at all between the present Satguru and His Predecessor, except in regard to Their physical Forms, and thus have his object accomplished. If he has no desire for his further progress, he may continue to have in his heart love for and faith in the previous Satguru and continue performing *Dhyan*<sup>1</sup> of His Form and also continue performing the practices taught by Him. If he does so, the previous Satguru in His old Form would at the time of his death help him in achieving his object as far as possible. But the devotee's object will not be fully accomplished and he will have to be reborn and he will then come into contact with the Satguru once again and then by performing devotion to Him and by attending His Satsang, his object will be completely achieved. When the Satguru of the time departs from this world, He appoints somebody as His Successor and then takes His seat within His Successor and thus continues to help the *Jivas* as before in accomplishing their object, but when it is not His *Mauj* (Will and Pleasure) to continue His work, He returns to His Original Abode. It is for this reason that a devoted follower should not differentiate between the previous Satguru and the Successor Satguru. However, those who merely hold on to old beliefs would not perform devotion to the Successor Satguru. The result would be that their progress would remain the same as had been made in the time of the previous Satguru and there would be no further progress or reform in their case.

251. Whosoever comes into contact in the beginning with a *Guru* who does not know the secret of *Śabda* and then comes into contact with the Satguru Who knows the secret of *Śabda*, should give up the first *Guru* and should

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1. i.e. contemplation.

seek the protection of the Satguru. It has been said—

झूठे गुरु की टेक को तजत न कीजे बार ।

द्वार न पावे शब्द का भटके बारंबार ॥

Jhūṭhe Guru kī ṭek kō tajat na kīje bār,

Dvār na pāve Śabda kā bhaṭke bārambār.

*Translation—*

Do not delay at all in giving up belief in the false Guru. He who does not do so, would not find the door of Śabda and would wander aimlessly in different forms of life again and again.

As a matter of fact, it is desirable for that Guru also that he should become a disciple of the Satguru along with his disciple and thus attain salvation with His help.

252. If a devotee comes into contact with the Guru who knows the secret of the Śabda but the Guru is not perfect and is still engaged in performing the practice of Śabda and later on, the devotee comes into contact with a Perfect Satguru of the Śabda Marga<sup>1</sup>, he should consider his previous Guru as present within the Satguru and seek the protection of the Satguru. It is proper for his previous Guru also that he should keep company with his disciple and seek the protection of the Satguru. However, if the previous Guru is jealous or egotistic, he will not seek the protection of the Satguru. In that case, the disciple should have nothing to do with him and should surrender himself to the Satguru.

253. When one has accepted the Satguru as the Supreme Being, how can there be any other Supreme Being in Whom he could believe and Whom he could consider greater than the Satguru? For him the Satguru Himself is the Supreme Being. The physical Form which the Satguru

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1. The expression 'Śabda Mārga' refers to the Yōga practices commonly known as the 'Surat Śabda Yōga'.

has assumed and manifested would help the devotee at first in achieving his object and the second Form of the Satguru is the Form of the True Supreme Being i.e. *Sat Purusha Radhasoami* and He is the real and true Lord of the devotee.

254. It is recorded that, at some place in the South, there lived a *Faqir* who was a Perfect *Guru* and one of His disciples was a great *Gurumukh*. One day when His Satsang was being held, a Muslim *Maulvi* who was going to Mecca for pilgrimage came there and said to the *Faqir* that Mecca and *Ka'ba*<sup>1</sup> were very venerable and holy places and the disciples of the *Faqir* should also go there for pilgrimage and then he began to praise those places in many ways. At that time the chief disciple who was sitting near the *Faqir* felt irritated and caught hold of the neck of the *Maulvi* and forcibly placed his head in the Holy Feet of the *Faqir Sahab* and said that crores of Meccas and *Ka'bas* were present in the Holy Feet of the *Faqir*. When the *Faqir* got up and went out for attending to the call of nature, there was much discussion between that disciple and the *Maulvi*. When the *Faqir* returned, the *Maulvi* complained against the disciple. Then the *Guru Sahab* (i.e. *Faqir Sahab*) explained to His disciple that *Ka'ba* was a very venerable place as has been stated by the *Maulvi* and it was worth visiting and ordered the disciple to accompany the *Maulvi* immediately to *Ka'ba*. The disciple was a perfect *Gurumukh*. He stood up with folded hands and said that he would carry out the orders of the *Faqir* and immediately accompanied the *Maulvi* to board the ship. When the ship had gone some distance, there was a great tempest and the ship broke into pieces and all the people on the ship were drowned but the disciple of the *Faqir* remained alive and sitting on a plank. He was also about to be drowned in a short time when a hand emerged from the

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1. The 'Kā'bā' is regarded by the Mohammedans as the most sacred place on earth. Formerly it contained about 360 idols which were destroyed by the Prophet's followers, but the building continued to be considered as sacred after that also.

sea and a voice called out that if the disciple offered his hand, he would be saved. The disciple inquired whose hand it was and the voice replied that it was the Hand of the Prophet. The disciple then said that he did not know who the Prophet was, as he did not know anybody except his *Guru Sahab*. The hand then disappeared. Subsequently, after some time, when the disciple was being carried away on his plank and got immersed under water again and again, another hand emerged out of the water and a voice called out and asked the disciple to catch hold of the hand and he would be saved. The disciple enquired who he was. The voice replied that it was the Hand of God. The disciple gave a similar reply that his God was his *Guru* and that he did not know any other God. That hand also then disappeared. After some time, a third hand appeared. It was the Hand of the *Guru* of his *Guru*. The voice said that it was the Hand of the *Guru* of his *Guru* and if the disciple gave his hand to him, he would be taken out of the sea. The disciple then replied that he could not give his hand to anybody, whosoever he might be, except to his *Guru*, whether he gets drowned or is saved, and that he would not get out of the sea at anybody's bidding except with the help of his own *Guru*. Then that hand also disappeared. His own *Guru* then appeared and embraced His disciple and brought him to His place. It should now be noted that the Voices of the Prophet and of God Himself and of the *Guru* of his *Guru* called out only to test the disciple and when he was found to be a perfect and true *Gurumukh*, the *Guru* Himself appeared and saved him. The *Jivas* should therefore have, as far as possible, such strong, true and sincere love and faith for the Satguru.

255. A *pativrata*<sup>1</sup> lady does not look upon any person as a male except her husband and considers all other persons as impotent and as a matter of fact, forgets the love of her

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1. A lady who takes the vow (*vrata*) pertaining to her ever remaining faithful to her husband (*pati*) is said have taken the vow of 'pativrata' and is thus herself called 'pativratā'.



father and mother also. Similarly, those who are the disciples of the Satguru should not consider anybody else as the Supreme Being and as the Giver of salvation. One should have belief in the Saints of the past only so long as he has not contacted the Satguru of his time, but when he has contacted the Satguru, he should, like a *pativrata* lady, have full faith in Him and should not have faith in anybody else.

256. People who act as mediators join man and woman by getting them engaged to each other and then married. They explain to the woman that she should not love anybody except her husband and should have only as much regard for the mediators also as for others. Similarly, Guru Nanak Sahab and other Saints of the past also acted as mediators i.e. They stated in Their discourses and Their books that people should search for the Perfect Satguru and surrender to Him. Those who have accepted Their advice and, after carrying on the search for the Perfect Satguru, have surrendered themselves to Him should now consider the Satguru as their Husband and Master i.e. the Supreme Being.

257. It is desirable for the *Jiva* always to keep in his mind the Grace and Mercy of the Satguru and should also think over how the Satguru has saved him from the cycle of births and deaths and has freed him from all *karmas* and delusions i.e. freed him from visiting Holy places and keeping fasts etc. and also saved him from going astray and has made him believe firmly in the path of *Śabda*. It is only then that he will have love for the Satguru and there will be no misgivings in his mind. It is therefore necessary always to keep in mind the Grace and Mercy of the Satguru.

258. The doubts and misgivings of a man cannot be removed by the *Guru* who depends on learning though, of course, there can be sufficient intellectual delectation in his company. When four or more interpretations are given to a *Śloka*, a man is put in greater doubt as to which of the

four interpretations he should accept. If what is necessary for the salvation of the *Jiva* is not sifted out and indicated to people, how can they then find the path of salvation and what efforts should they make? It is therefore necessary that one should search for a *Neshthavan*<sup>1</sup> *Guru*. As long as he does not come into contact with such a *Guru*, his object will not be accomplished. This human body which is precious like gold should not be unwisely wasted in the association of *Pandits*, *Bheshas* and *Vachak Jnanis* (i.e. sophists) as it is like squandering gold in purchasing salt and flour. One should search for the Perfect Satguru and perform His *seva* and attend His Satsang.

259. The spiritual activity of those people, who perform the *Sumiran*<sup>2</sup> of *Sat Nam*<sup>3</sup>, *Rama* and *Hari Nam* (i.e. the Name *Hari*) and do not love the Satguru, would be wasted, because the Name can be granted by the Satguru only. He who has love for the Satguru, would secure the gift of the Name and would also come into contact with *Rama*, but if one learns the Name from the Satguru and does not love Him, he also would not get the gift of the Name.

260. The Name given by the Saints cannot be comprehended by the senses and the Name mentioned in the *Vedas* can be comprehended by the senses. The Name which can be comprehended by the senses cannot be the *Sat Nam* i.e. the True Name and if the Name is not true i.e. if it is false, the Region of that Name and the Form pertaining to that Name would also be false. The Name given by the Saints is true and the Region of that Name and its Form also are true. One can of course have purification through a *Varnatmakā*<sup>4</sup> Name but his spirit cannot ascend to higher

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1. i.e. one given to performing spiritual practices and who emphasizes निष्ठा (nishṭhā) i.e. practical performance of spiritual practices.  
 2. i.e. Repetition of any Name. 3. *Sat Nām* i.e. True Name. The Name of the Deity of *Sat Lōka* is known as '*Sat Nām*'. 4. Vide Note 2 on page 94.

regions, while with the help of *Dhvanyatmakā*<sup>1</sup> Name the spirit can ascend from *Pind* to *Brahmanda* and reach its Original Abode i.e. *Sat Loka*. Such *Dhvanyatmakā* Name cannot be had from anybody else except the Saints. Who-soever is extremely fortunate would get the gift of this Name.

261. Whenever one may find himself in any trouble, he should remember his Lord, the Satguru. He would immediately come in His real Spiritual Form to help the disciple. *Kala* and *Karma*<sup>2</sup> cannot come where that Form is present. They only terrify from a distance while they themselves are also afraid. Moreover, there is no danger or fear while in the lap of the Satguru. The Satguru is ever present as Protector and always protects and saves His disciple. The disciple cannot understand His *Mauj* and His Purpose, but the Satguru knows everything quite well and when it is His Will and Pleasure, He lets the disciple also know the *Mauj*. The Satguru has the Form of *Śabda*, the Form of Spirit, the Form of Love, the Form of Bliss and Joy and is still also Formless.

262. The Satguru, in His own Mercy, always looks to the welfare of the *Jiva* and desires that all the disciples should direct their love and faith chiefly towards Him. The human mind does not however wish that such a condition may be achieved by anyone. It therefore attracts people towards the enjoyments of the world and wants them to obey its orders. The people should, therefore, try to protect themselves against the deceptions of the mind and keep their heart pinned in the Holy Feet of the Satguru and should not fall into the snares of the mind. Some description of the attitude and conduct of a *Gurumukh*<sup>3</sup> and a *Manmukh*<sup>4</sup> is given hereunder in order to enable people to judge the behaviour of their own mind correctly and thus to

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1. Vide Note 3 on page 94. 2. 'Karma' refers collectively to the past actions of a man, the results of which have to be undergone. 3. Vide Note 2 on page 66. 4. Vide Note 2 on page 66.

protect themselves. One should compare his condition with what is given here to enable him to proceed with caution.

(1) A *Gurumukh* behaves with sincerity towards everyone and keeps himself aloof from evil things and does not deceive anybody and whatever he does, he does it for the Satguru and depends and relies entirely on His Grace and Mercy.

A *Manmukh* behaves with cleverness and hypocrisy and deceives other people for his selfish ends and depends on his own intelligence and cleverness and wants to show himself off to other people.

(2) A *Gurumukh* keeps his mind and senses under control and is always humble in his mind and puts up with taunts of other people and listens with love to the advice given to him and does not desire to be praised.

A *Manmukh* does not like the suppression of the mind and the senses and does not want to be subordinate to anybody or to carry out the orders of anybody, nor does he tolerate anybody else being praised.

(3) A *Gurumukh* never exerts any pressure on anyone and is always ready to treat others with consideration and to serve them and also to do good to them. He does not have any desire for being honoured and respected by others and is always completely absorbed in remembering the Satguru and in the contemplation of His Form.

A *Manmukh* tries to make others obey him and makes them serve him and wants to be respected by others and does not have any affection for anybody without some selfish motive and willingly makes others honour him and show respect to him and does not keep himself absorbed in the contemplation of the Holy Feet of the Satguru.

(4) A *Gurumukh* never gives up humility and meekness and if anybody calumniates him and shows disrespect

to him or dishonours him, he does not feel unhappy, but feels that there may be something beneficial for him in that.

A *Manmukh* is afraid of calumny and dishonour and does not put up cheerfully with his own dishonour and desires name and fame.

(5) A *Gurumukh* is not lazy in the performance of *seva* and does not want to sit idle at any time.

A *Manmukh* wants physical comfort and is lazy in the performance of *seva*.

(6) A *Gurumukh* lives a life of poverty and simplicity and is always ready to carry on with whatever he may get i.e. even if his meals consist of tasteless food and dry crumbs or his clothes are rough and coarse.

A *Manmukh* always desires to have delicious foods and likes them and does not like tasteless and dry food nor inexpensive and cheap things.

(7) A *Gurumukh* does not pay much attention to objects and the entanglements of the world and does not feel happy or unhappy in worldly gain or loss and does not get irritated if somebody says something frivolous about him and always keeps in mind the ultimate welfare of his *Jiva* and the pleasure of the Satguru.

A *Manmukh* always pays much attention to the world and its objects and very easily becomes happy or unhappy in worldly gain or loss. If anybody speaks anything unpleasant to him, he is immediately filled with anger and does not rely upon the Grace and Mercy and the Omnipotence of the Supreme Being nor does he remember these.

(8) A *Gurumukh* behaves with truth and sincerity in every matter and is liberal in his mind and does good turns to others and wants others to benefit, while he himself feels satisfied with only a little and does not desire to take anything from anybody.

A *Manmukh* is greedy and is always ready to take things from others and does not want to give anything to anybody and thinks of his personal gain only in everything and does not think of the interest of others, and goes on increasing his desire for worldly things and does not behave with sincerity.

(9) A *Gurumukh* does not love worldly people much and does not have any desire for or hope of enjoyments of the world nor does he desire travel and entertainments etc. The only desire he has is that of reaching the Holy Feet of the Supreme Being and he is always absorbed in the Bliss of the Holy Feet.

A *Manmukh* loves worldly people and worldly objects and desires worldly enjoyments and pleasures and feels happy in travel and entertainments etc.

(10) A *Gurumukh* tries to secure the pleasure of the Satguru in whatever he does and wants His Grace and Mercy. He praises the Satguru alone and wants to see Him glorified in everything and does not have any worldly desire.

A *Manmukh* does everything with some selfish motive or thought of personal enjoyment, because he cannot do anything selflessly and always wants to be honoured and praised and worldly desires are very strong in him.

(11) A *Gurumukh* is not hostile to anybody and loves even those who oppose him and he does not take any pride in his family, relations, caste or friendship with big persons and has great love for the lovers of the Lord and true *paramarthis Jivas* and always keeps awakened his love for the Holy Feet of the Satguru and desires to obtain more and more Grace and Mercy from the Satguru everyday.

A *Manmukh* desires to have a big family and a large number of friends and loves wealthy people and people in authority more than others and feels proud of their friendship

and of his own caste etc. and likes pomp and show and does not care much to win the pleasure of the Satguru.

(12) A *Gurumukh* is not afraid of poverty and indigence and endures with patience the calamities that may befall him and relies on the Grace and Mercy of the Satguru and is very grateful to Him.

A *Manmukh* feels much perturbed in trouble and soon begins to cry and becomes unhappy in poverty and complains here and there.

(13) A *Gurumukh* leaves everything to the *Mauj* of the Supreme Being and, whether he succeeds or fails, he does not allow any egotistic feelings to enter into his mind and never presses his point unreasonably nor does he decry what others say and does not entangle himself in quarrels etc. and always awaits the Will and Pleasure of the Satguru and keeps on singing His praises.

A *Manmukh* tries to assert his own will in every matter and entangles himself in quarrels and troubles in search of enjoyments and personal gain and, in order to press his point, is always ready to get irritated and also to fight with others.

(14) A *Gurumukh* does not entangle himself in new things and matters because he sees that they would lead him ultimately to entanglement in the world and keeps his virtues hidden from the world and does not want to be praised and from whatever he sees or hears, he tries to find out such points as may increase his love for and faith in the Satguru and always praises the Satguru Who is the Reservoir of all good virtues.

A *Manmukh* always desires to see and hear new things and wants to know the secrets and private affairs of everybody and increases his intelligence and cleverness by collecting pieces of information from here and there and then, by communicating the same to others, tries to have

himself praised and is very much pleased if anybody praises him.

(15) A *Gurumukh* patiently carries on whatever *paramartha* activities he performs and always maintains a firm faith in the Grace and Mercy of the Satguru and a strong belief in His Holy Feet.

A *Manmukh* is always in haste and wants to accomplish everything quickly and, in this haste, forgets to rely on the Grace and Mercy of the Satguru and loses faith in His words.

All the things that have been stated above in regard to the attitude and the way of life of a *Gurumukh* can be attained with the Grace of the Satguru only. He will grant these to him alone on whom He showers His Grace. Those who have love for and faith in the Holy Feet of the Satguru would surely get this gift one day. Love for the Satguru is the source of all virtues. Whosoever gets the gift of His Love would automatically imbibe all the virtues of a *Gurumukh* and the evil propensities of a *Manmukh* would disappear in a moment.

263. The Saints have not prescribed any other path or method for the uplift of humanity in this age, except devotion to the Satguru and *Śabda*, and the *Vedas* and the *Puranas* also have declared this as the only method to be adopted in *Kala Yuga*, i.e. they have laid down that the *Jiva* can achieve his object by the worship of the *Guru* and the Name. There are many authorities in support of this. Idol-worship, visits to Holy places, fasts, *Japa*<sup>1</sup>, *Tapa*<sup>2</sup> *Havans*<sup>3</sup>, *Yajnas*<sup>3</sup> and *Achara*<sup>4</sup> and the *Karmas*<sup>5</sup> prescribed for different castes and *Varnas*<sup>6</sup> and *Kirya Yoga*<sup>7</sup> (i.e. *Hatha Yoga*) and *Ashtanga Yoga*<sup>8</sup> are all *dharma*s

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1. Vide Note 3 on page 143. 2. Penances. 3. Vide Note 1 on page 27. 4. Vide Note 2 on page 143. 5. Vide Note 1 on page 30. 6. There are 4 *Varnas* according to Hindu religion i.e. *Brāhmins*, *Kshattriyas*, *Vaiśyas* and *Śūdras*. 7. *Kriyā Yōga* is another name for *Haṭha Yōga*, for which see Note 2 on page 24. 8. Vide Note 3 on page 18.



or duties prescribed for the past ages. Neither can one perform these systematically in this age nor can one derive from these activities that benefit which may lead to the salvation of the *Jiva*. Hence all these activities are ruled out entirely. If the condition of those *Jivas* who are obstinately engaged in performing these activities is examined carefully, it would appear that first of all they are not able to perform these *karmas* as correctly as they should and if they appear to be engaged in some superficial activities pertaining to these *karmas*, the only result is that their pride increases still further, and, instead of purifying their hearts, these activities increase their impurities and sins. It is therefore desirable that people should not get entangled in deceptions and waste their body, mind and wealth in vain in these activities. If one observes carefully, it would be seen that those who advise performance of these *karmas* are either professional people or egotistic people and they do so merely to earn their livelihood or to get name and fame. They have no wish whatsoever for the welfare of the *Jiva*. One should not therefore accept what they say. There are many authorities of the Saints on this matter also. These would clearly show that these activities are not at all ordained for this *Kal Yuga* and those who do not obey this order are either worldly people or professional people or egotistic people. This teaching of the Saints is not therefore meant for this class of people. An intelligent and *paramarhi* person can find, after a little careful consideration, whether this statement of the Saints and *Mahatmas* in denunciation of the *karmas* and *dharma*s of the past is true or not. For example, the object of idol-worship was to concentrate man's mind and attention but now idol-worship is done for mere fun and nobody engages with love and faith in the *daršana* of the idol even for an hour or two. How can then one achieve that result from such worship as the *Mahatmas* of the past had contemplated? On the other hand, if as a result of this, the mind and attention of a man are distracted and turn towards the world

and its enjoyments etc., there would be much harm instead of any gain. Similarly, Saints and *Mahatmas* used to live in Holy Places and those who went there had Their *darśana* and Satsang and thereby gained internal purification but, instead of that, people now spend their time in taking bath in Ganges or Yamuna or other waters and in wandering about in bazaars and in the sale and purchase of gifts or in making arrangements for *Bhandaras* and in eating and drinking. Moreover, neither can Satsang be performed successfully nor can one turn his attention inwards in crowded and noisy places. Hence, the result of visits to Holy places is also just the opposite and Holy places have become places of entertainments and fairs. Similarly, *Japa* and *Tapa* also are performed merely to conform to old traditions or just for show and, in the performance of these activities, there is no idea at all of controlling one's mind. The result is that these activities also do harm instead of any good, inasmuch as people go on performing *Japa* etc. for years together and, if their condition is examined there is no change except that their desire for worldly objects has increased and there is no development of any *paramartha* qualities in them. On the other hand, *Jivas* who are innocent and sincere lovers of the Lord also lose their love in the association of these professional and worldly people and waste their time in those activities which do no good. So far as *Kirya Yoga* and *Ashtanga Yoga* are concerned, the present age is not quite suitable for the purpose, for neither the bodies are so strong that the *Jivas* may bear the strain of these practices nor can the practices be performed successfully as their rules cannot be properly and completely observed. For this reason, the results of these practices also are just the contrary. In the same manner, fasts have turned into festivals, for on these days, people mostly take tasty dishes which often produce laziness and sleep etc. and there is no mention of any devotion and worship etc. On the other hand, as a result of these activities one is

filled with pride, which is at the root of all sins. Similarly, the position of all other such *karmas* may also be observed, which, on consideration, would convince one that no *paramar̥thi* good can be achieved these days by engaging in these activities. On the other hand, these activities make the mind and intellect more dirty and fill a man with pride. Many people study books of *Jnana* which are said to be part of the *Vedānta Śāstra*<sup>1</sup>, and contemplate on the subject-matter of these books and begin to call themselves *Jnanis* and claim to have the same Form as that of *Brahma*. As a matter of fact, this is the most mischievous system that has come into existence these days. First of all, *Jnana* as is prevalent these days is not real *Jnana* according to the system of *Vedānta*. The system of *Vedānta* can be correctly utilized only when all its necessary features are complete i.e. first of all, one should engage in *Karma* and *Upasana* and thereby accomplish the four *Sādhanas*<sup>2</sup> and only then can one become entitled to *Jnana*. It is, however, observed that the books of *Jnana* which have been published recently do not have any mention of *Karma* and *Upasana* in them nor do the *Jnanis* of these days engage in any *Karma* or *Upasana*. How and wherefrom can they then achieve *Jnana*? They say that the study of books of *Jnana* and contemplation and meditation on the subject-matter thereof only constitute *Karma* and *Upasana*. Is it then that *Vyasa* and *Vaśiṣṭha* and the *Jnanis* of the past who attained *Jnana* after performing the practices of *Yoga* were ignorant and wasted their time and labour in vain? The *Jnana* which is prevalent these days is very easy to obtain and everybody can achieve it in a few days, for only the study and understanding of a few books is considered the *Sādhana*<sup>3</sup> and also the *Siddhanta*<sup>4</sup> and no need is felt for

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1. i.e. Vedānta Darśana, one of the six systems of Indian Philosophy. Later books on Vedānta are also considered to be part of the Vedānta system. 2. The four Sādhanas described in para 59 of the text on page 57. 3. i.e. the practical effort or the means. 4. The Ideal to be achieved .

purifying the mind and bringing it to quietude. What then is the difference between a *Jnani* and an *Ajnani*<sup>1</sup> ? The only difference between them is that the *Jnani* talks of things of *Jnana* by word of mouth, while in behaviour both of them are similar. But salvation of the *Jiva* cannot be achieved by mere talk, for the Knot of Self and not-Self which has always been loosened by the performance of *Yoga* can never be loosened by mere talk. If one carefully thinks over this in his mind, it would appear that salvation of the *Jiva* can never be achieved by following this system nor can the mind and senses be subjugated. When one cannot perform the *karmas* prescribed in the past and also cannot perform the practices of the *Ashtanga Yoga*, how can *Jnana*, which was the result of these *karmas*, be achieved ? It is therefore evident that whatever the *Jnanis* of these days are saying and doing is mere sophistry and it resembles the action of a hungry man who talks about sweets and repeats the names of sweets with full particulars but does not get the taste of those sweets merely by repeating their names nor is his hunger satisfied. The Saints have therefore laid down that this kind of *Jnana* is quite unsuitable for *Kal Yuga* and that the salvation of the *Jiva* and his redemption can be achieved only through devotion to the Satguru and to *Śabda*. Egotistic people and votaries of learning and those who have made a profession of religion will dispute the correctness of the above and will feel irritated on hearing all this, but *Jivas* who are true *paramarthis* would pay particular attention to understand this advice and would also accept it.

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THE END

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1. One who is not a *Jñāni* i.e. is ignorant.



## ERRATA

Page	7 Text	Line 17	In place of	and the	read and is the
"	9	"	4	"	and on making
"	12	"	21	"	<i>Sant Satguru</i>
"	17	"	14	"	as well
"	20	"	16	"	successfully
"	21	"	2	"	secure material
"	"	"	2	"	pleasures therein.
"	"	"	last	"	prople
"	24	"	29	"	Region to be attained.
"	25	"	12	"	ingorance
"	"	"	27	"	and the
"	27	"	27	"	Satguru.
"	30	"	7	"	It is a
"	34	"	4	"	the people of the other
"	36	"	16	"	other gods
"	39	"	17	"	and accepted
"	"	"	18	"	Deity in name only and
"	40	"	9	"	Him with the idea that
"	47	"	2	"	of the attainment
"	"	"	14	"	judge about the
"	"	"	24	"	highly praise
"	51 Notes	"	3	"	something is
"	65 Text	"	8	"	is within
"	65	"	15	"	is within you
"	66	"	1	"	fit for
"	67	"	5	"	would also
"	72	"	18	"	and repeat
"	"	"	19	"	there and
"	"	"	19	"	with a <i>Guru</i> .
"	75	"	25	"	desires is in
"	81	"	2	"	fruit
"				"	and by making
"				"	<i>Sant</i> and <i>Satguru</i>
"				"	also
"				"	successfully
"				"	secure therein material
"				"	pleasure.
"				"	people
"				"	Region.
"				"	ignorance
"				"	and
"				"	Satguru ?
"				"	A
"				"	people of other
"				"	other gods,
"				"	and merely accepted
"				"	Deity and
"				"	Him in the belief that
"				"	of attainment
"				"	judge the
"				"	praise highly
"				"	something, is
"				"	is present within
"				"	is present within everyone
"				"	capable of
"				"	also would
"				"	and there repeat
"				"	and
"				"	with the <i>Guru</i> .
"				"	desires are in
"				"	gift

Page	81	Text	Line	4	In place of	Satguru, <i>Nada</i> <sup>1</sup>	read	Satguru, Who is <i>Nada</i> <sup>1</sup>
„	87	„	„	7	„	you do	„	one does
„	„	„	„	7	„	you may	„	he may
„	„	„	„	8	„	you have	„	he has
„	„	„	„	10	„	to you.	„	to him.
„	96	„	„	32	„	metter	„	matter
„	98	„	„	2	„	Satsang do	„	Satsang merely do
„	„	„	„	3	„	merely in order	„	in order
„	„	Notes	„	10	„	controlling	„	controlling
„	108	Text	„	7	„	condition	„	attitude
„	115	„	„	last	„	and both	„	Whose
„	116	„	„	1	„	the <i>Jivas</i> and <i>Brahma</i> are His <i>Ansas</i> only	„	<i>Ansas</i> the <i>Jivas</i> and <i>Brahma</i> are
„	„	„	„	4	„	and while in	„	and in
„	122	„	„	23	„	to this <i>Jiva</i>	„	to the <i>Jiva</i>
„	126	„	„	13	„	fault is the	„	fault in the
„	132	„	„	15	„	and filled	„	and is filled
„	137	„	„	20	„	he loose faith	„	he lose faith
„	„	„	„	29	„	attain	„	have
„	„	„	„	30	„	a position and	„	an attitude and
„	139	„	„	33	„	from the books	„	from books
„	140	„	„	12	„	omnipotent	„	Omnipotent
„	141	„	„	2	„	but are	„	but they are
„	143	„	„	22	„	jagyā	„	jagya
„	147	„	„	3	„	antoher	„	another
„	„	„	„	13	„	birth as	„	birth and it looks as
„	148	„	„	23	„	man but his	„	man, his
„	149	„	„	19	„	then	„	them
„	„	„	„	30	„	the sufferings of	„	sufferings in
„	150	„	„	18	„	<i>Karma</i> of the	„	<i>Karma</i> pres- cribed by the
„	„	„	„	20	„	<i>Upasana</i> of the	„	<i>Upasana</i> pres- cribed by the
„	151	„	„	27	„	in their physical	„	in Their physical
„	154	„	„	3	„	of soil.	„	of earth.
„	157	„	„	9	„	and, in	„	and, who in
„	„	Notes	„	„	„	asectic	„	ascetic

R. S.

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